

AN  
EXPOSITION  
OF THE  
Lords Prayer.

DELIVERED IN  
two and twenty Lectures,  
At the Church of *Lieth*  
in SCOTLAND;

By

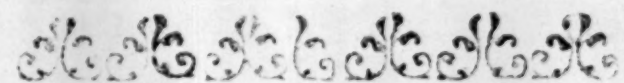
M<sup>r</sup> WILLIAM WISCHART  
Parson of *Restalrigg*.

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TO THE RIGHT  
Honorable GEORGE  
Lord GORDON, sonne  
and heire to the Lord  
Marquis of *Huntley*, one of  
his Majesties most Honorable  
Privy Councell in the King-  
dome of *Scotland*, and chiefe  
Captaine of the Company  
of men at armes, enter-  
tained there by the most  
Christian King.

MY LORD,



S I love not  
those rheu-  
matiquepens  
which are  
alwayes scribbling on  
the Presse ( for in the  
A 4 multi-

## *The Epistle*

multitude of words  
there must bee much  
folly ) no more do I  
approve those adust  
complexions , from  
whom no intreaty can  
wrest any drop of re-  
freshment to the fleece  
of *Gedion*: for if the  
one shall bee beaten  
for the unnecessarie  
wasting of his masters  
goods, the other cer-  
tainly shall bee whipt  
with many stripes for  
that hee hath hid his  
masters talent in the  
earth, and not retur-  
ned

## . *Dedicatory.*

ned his owne unto  
him with advantage.  
The consideratiō here-  
of hath made mee  
(theleast amongst the  
thousands of *Levi*) to  
adventure this small  
peece to the publique  
view and censure of  
the present time: a  
hazard ( I confesse )  
much greater then I  
can well sustaine : for  
*Ioseph* cannot goe to  
*Dothan*, but hee must  
bee stript and sold to a  
*Medianite*: *Sampson* can-  
not project a wedlock



## *The Epistle .*

at Timnagh, but hee  
must bee flouted by a  
*Philistine* : *David* can-  
not congratulate *Han-  
non*, but his legates  
must bee dismissed  
with beards halfe sha-  
ved, and garments cut  
to their buttockes : yea  
the very Sonne of God  
shall not cast out an  
uncleane spirit, but *Ca-  
lummy* shall say it was  
by *Beelzebub* the Prince  
of devils. What wonder  
then if these few drops  
of inke leaping straight  
from my penne to the  
publique

## • *Dedicatory.*

---

publique Theater of  
the world, bee both  
gréedily viewed, and  
roundly censured? for  
amids the beames of  
so pregnant a light, and  
in the throng of so ma-  
ny learned writings al-  
ready spred abroad on  
this subject, to see a  
silly *David* acoast the  
*Philistine of Gath*,  
may justly seeme to de-  
serve the rebuke of *E-  
liab* (*I know thy hautes,*  
& *the pride of thy heart.*)  
But to this supposed  
reproch let me answer  
with

## *The Epistle.*

with David, *What have I done? is there not a cause?* or rather let mee say with Iesus Christ, the true Sonne and heire of David, *If I have said evill, beare witnesse of it, but if I have spoken truth why do yee smite mee?*

The God whom I serve in the Ministry of his Gospell doth well know, my conscience also beareth me witnesse, that as in teaching these few sermons, I did not affect  
popula-

## . *Dedicatory.*

---

popularity nor praise  
of men, but his ho-  
nour who hath ho-  
noured mee with his  
service, and the good  
of that people over  
whom hee put mee in  
charge, so now when  
they shall be published  
to the eyes of all, ha-  
ving before beene de-  
livered, but to the eares  
of a few: I am nei-  
ther ambitious of vul-  
gar applause ( as be-  
ing no Camelion to  
feed on such an aire )  
nor do I much regard  
the



## *The Epistle*

the frivolous checks of  
all that goe by, for

*Falsus honor iuvat, & mendax infamia terret,*

*Quem? nisi mendosum, & mendacem.*

Therefore whilst I  
desire to do some ser-  
vice to the Church of  
God, and to contribute  
my mite to his trea-  
sure, or my goates skin  
to the furniture of his  
Tabernacle: I have pre-  
sumed to present it to  
your honour my good  
Lord; not onely to  
begge Patronage from  
your

## *Dedicatory.*

your greatnes, but also  
that by it I may in some  
measure render due  
honour unto you for  
your goodnesse, as one  
not of their number,  
who (λαλεῖν αἰετὶ: ἀδυνατῶ  
λαλεῖν) are ready to prate  
of every thing, but  
able to speake right of  
nothing; No my Lord  
I know, and do ful-  
ly acknowledge that  
as there are none more  
truly learned, so there  
is none more sincere-  
ly affected to the truth  
of God, and mainte-  
nance

## *The Epistle*

nance thereof. Let  
venemous detracting  
tongues wound as  
they list, wisdom  
shall be justified of all  
her children : for you  
have made it apparent  
to the world by your  
losse sustained at home  
and abroad, for the te-  
stimony of the truth,  
that you have accoun-  
ted the reproach of Je-  
sus Christ to bee grea-  
ter riches then all the  
perishing treasures of  
Egypt. And if there  
were no more, yet the  
honourable

## *.Dedictory.*

honourable project &  
happy successe of that  
late expedition imposed  
by your Prince, accepted  
and accomplished by your  
Lordship against the locusts  
of Rome, raging in  
our Northerne quarters;  
It hath clearly instanced  
to the world, that whilst  
some of deeper profession,  
(like *Meroz*) durst not come  
to the helpe of the  
Lord against the mighties  
of the earth: you  
like another *Iael* did  
put



## *The Epistle.*

put your left hand to  
the naile, and your  
right hand to the  
workmans hammer:  
you have smitten *Sise-  
ra*, you have smitten  
him once, and he hath  
not risen againe. Ac-  
cept then, my good  
Lord, this poore hand-  
full of water, unwor-  
thy I confesse of such a  
*Perſian* Potentate: yet  
accept in it, not what  
plenty ſhould offer,  
but what my penury  
can afford. The theam  
is holy, and may ſerve  
for

## *Dedictory.*

for vesture to a Prince,  
if it had been wrought  
in *Bezaleels* loome, yet  
take it howsoever as  
an evidence of the love  
and respect I owe you:  
pardon but the weak-  
nesse, and the worke  
is rewarded, and my  
earnest desire & praier  
to God shall bee for  
your Lordship, that  
your projects may  
continue holy, your  
actions honourable,  
your house and estate  
prosperous, your death  
comfortable, and your  
salvation

*The Epist. Dedic.*

salvation sure in him  
who hath loved us,  
and given himselfe for  
us, a sacrifice without  
spot or blemish, our  
Lord Iesus Christ; in  
whom I am, and shall  
alwayes endeavour to  
remaine

*Your Lordships*

*servant in the truth,*

W. WISCHART.



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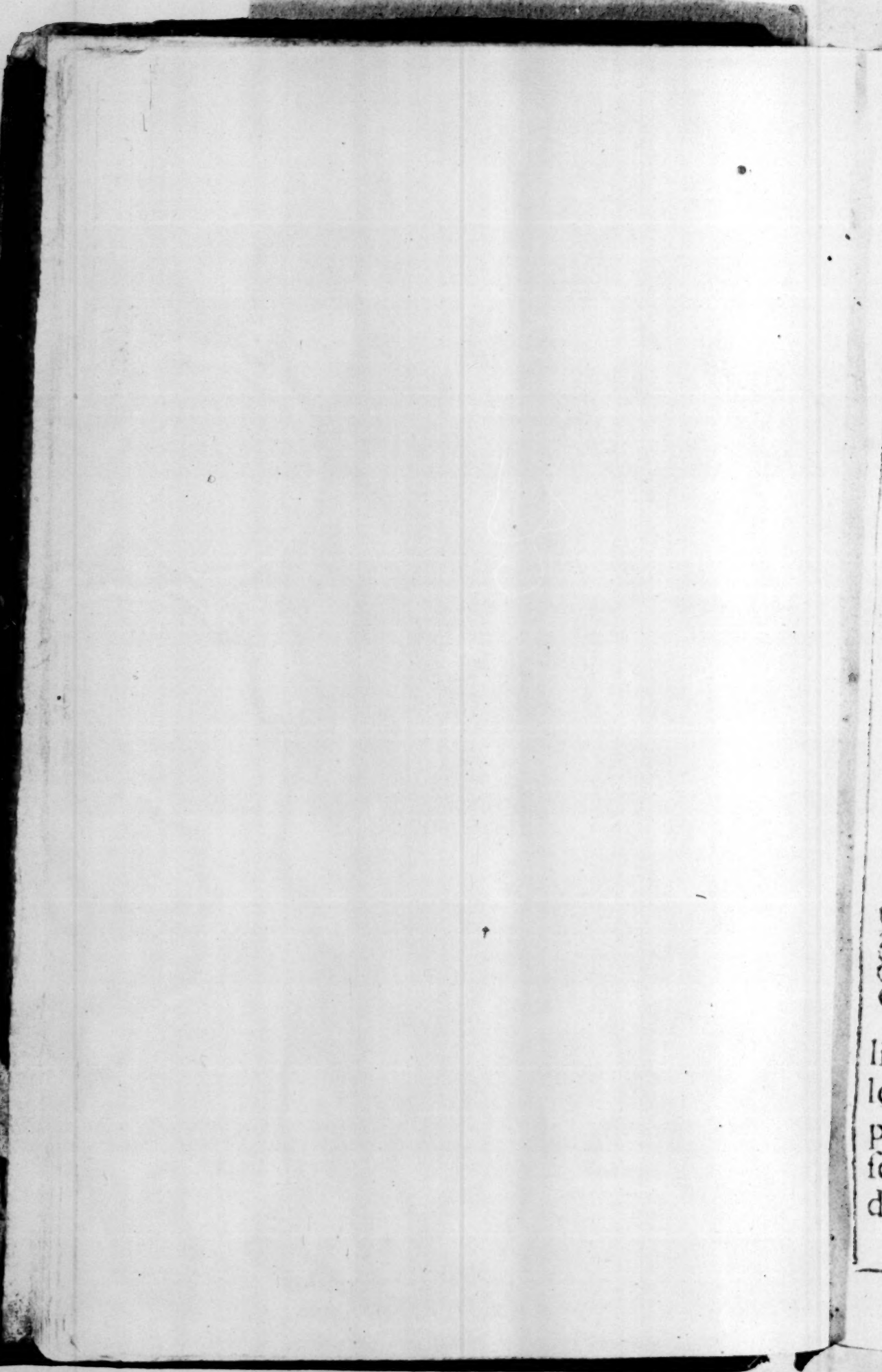
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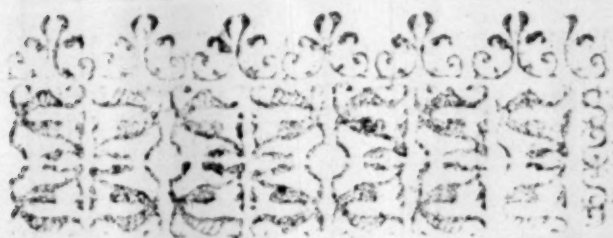
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LECTURES  
upon the Lords  
PRAYER.

LECT: I.

MAT. 6. 2. 9, 10, 11, 12.

*Our Father which art in  
heaven.*

**I**T may perhaps  
seeme strange,  
that in the mid-  
dest of so cleare  
and manifest a  
light, and to the view of so  
learned and judicious a peo-  
ple, I should be bold to repre-  
sent a taske of so homely and  
domestique a straine; for I  
B know



know that there is not one amongst you who hath not all this Prayer by heart: yet wisdom I know is justified of her childrē. Let the truth therefore beget my Apologie, and you shall finde that my travels will not be intended in vaine. To speake the truth then, there bee foure things that move mee to undergoe this Theame.

1. Time and the present opportunity.
2. Your necessities.
3. The dignity of the Author.
4. The perfection of the worke.

First, the time and present opportunity leads us to it; for wee have beene busied these many dayes in manifesting to you the estate of your misery by nature; the estate of grace to which you are exalted; the truth of God confirming the Covenant

Covenant of his Grace, by the  
scale thereof, his Sacrament.  
And the recompence thereof  
in the duty we owe him for  
the manifestation of that his  
rich grace unto us. In the first  
we have a lamentable specta-  
cle of our owne weaknesse.  
In the second and third wee  
have had a view of Gods un-  
deserved love. In the last wee  
have had a taste given us of  
the bounden duty we owe to  
God, for that his so rich and  
undeserved a favour made  
manifest unto us. The conside-  
ration of al these premisses be-  
ing joyntly knit together, lea-  
deth us to the knees of our  
soules, by praier to say, *Da de-  
mine quod petis, & pete quod vis.*

Secondly, besides the consi-  
deration of the oportunitie of  
the time: your necessities doe  
not a little perswade mee to  
this course; for howsoever we  
live in the midst of a cleare

and so uncontrouled a light, that no flesh can bee excused by reason of ignorance; yet I must be bold, as the Servant of God (not daring to belie his truth) to say, that the condemnation of this age is, that light hath shined into it, and yet your darknesse is palpable, and that you have loved darknesse better than light, because your workes are evill.

Thirdly, the dignity of the Author of this Prayer, being duly considered, will not a little breed your respect and regard thereof: For as it was said of *John* the Baptist, that amongst the sonnes of women a greater than hee did not arise; so it shall be more truly said of the Author of this Prayer, Amongst the sonnes of men there can bee found none so great as he. • *Adam* the first man was great, made to the Image of God; *Enoch* was great  
and



and walked with God; *Abraham* was great and walked before God; *Salomon* was great, and was called the sonne of God; for it is written, *I will bee his father, and hee shall bee my sonne*: but amongst all these none was answerable to the second *Adam*, to the true heire of *David*, to the true *Salomon*; yea to him, who speaking of himselfe was bold to affirme, *A greater then Salomon is here*: for he is not onely the Image of the invisible God as *Adam*, nor walked hee with God as *Enoch*, nor before God as *Abraham*; but hee was the eternall Sonne of the eternal God, in whom the fulnesse of the Godhead did bodily dwell, that out of his fulnesse wee might receive grace and plenty, and grace for grace. If then the servant bee not above his Master, nor the Disciple above his Lord, who amongst the



sons of men shall be his parallel, who was God of himself, Sonne of the Father, Man of the Holy Ghost, God and Man in one person: God, that he might satisfie; and Man, that hee might suffer for man, that man might be againe exalted to the glorious liberty of the sonnes of God.

Fourthly, shall we looke to the perfection of the worke it selfe? how can it bee but perfect, being the worke of him who is not onely perfect, but perfection it selfe? It is reported by *Plinius* in his *lib. 35. cap. 10* that *Apelles* upon a time seeing a Tablature of *Protagoras*, wherein for a Master-piece he had onely drawne a line of such finenesse & subtilitie, that in his opinion none could match it: *Apelles* taking the Pensell in hand, within the bounds of the same very line, drew another more subtil than the

the first, that *Prologues* at his  
returne espying it, was forced  
to say, *Nisi in Apellem non potu-*  
*it eadere tam absolutum opus :*

So may I justly say of the  
worke and frame of this so  
excellent a Prayer, that save  
from the hands of the Sonne  
of God, so neate and accompli-  
shed a worke could not have  
beene produced; and that both  
in respect of the brevity, of  
the plainenesse and perfection  
thereof. The brevity is cleare,  
for the words are few, and  
given unto us as an enchiridi-  
on; in forme it is plaine, for in  
it there is no riddle, which any  
having the heyfer of the Spirit  
may not unfold : And finally, it  
is perfect, for in it there lacks  
nothing that can either re-  
dresse our misery, or reveale  
the riches of Gods mercy.  
Thus have I in these foure  
considerations cleared unto  
you the reason of my propo-  
sed intent. B 4 In

In handling of this Theame the Prayer shall be divided into these three parts; a Preface, some Petitions, and a Conclusion. This dayes taske shall lead us to consider the Preface in these words, *Our father which art in heaven.*

For the understanding of the words, first, their inference; secondly, their tenour and matter. Their inference is one way reported by *Matthew*, another way by *Luke*: *Matthew* maketh it a part of his Sermon; *Luke* maketh it an answer or reference to a demand: whilst *Matthew* coucheth it in the bosome of his sermon, he maketh the preventing grace of God manifest; whilst *Luke* maketh it a reference to a desire, he sheweth us that the hungry and thirsting desire of Gods Saints shall not goe away unsatisfied. The consideration of the



the inference being past, wee come now to lay hold on the words of the Preface. I compare the Preface to the Gate or entry of a building. and I think, not without reason: for as it is amongst the sonnes of men, whilst they invite their fellowes or friends to their houses, I doe verily thinke that without error they may receive them by three severall courtesies; they may meet them at the gate and say, welcome friend; they may assure them of the state and condition of their company: and lastly, if they have no such fare as they would, they may promise their friend at least a good & handsome roome. In all these three you shall finde that our God doth prevent us, for he meets us at the doore, and tels us, that he is not onely our friend, but what is more, our father: if we be ceremonious



and enquire concerning the company, hee answers, there are none within but those who are ours; and therefore it is written, *Our father*, according to that of Christ Iesus, *I goe to my Father and to your Father, and to my God and your God*. And last of all, if we shall be loath to enter, he will yet further satisfie us, by assuring us of the handsomnesse of the roomes; for the house is not a house made with hands, but a house that is glorious and eternal in the heavens, yea farre above these visible heavens, the dwelling place of God, yea, the Heaven of Heavens.

The first word of invitation is, *Father*. That we may the better know that God is our father, we must doe as those, who not daring to looke upon the Sunne in his strength, doe usually call for a vessell full of water, wherein they may  
boldly

boldly behold his Image without dazeling of their eyes: so we cannot fully know how God is our father, unlesse wee looke on our earthly fathers, and from them draw some weake resemblance of the expression, so farre as a finite creature may expresse an infinite Creatour. To understand this, amongst the sons of men there bee three sorts of fathers, naturall, civill, and ecclesiastique. A naturall father is he of whom wee have our naturall being, from whose loynes wee are powred out like milke, and of whose substance we are crowded together like Cheefe. The civill fathers are those Magistrates whom God hath set in place and preferment above us; and of those it is said, *Honour thy father and thy mother.* The Ecclesiasticke fathers are the Ministers and Preachers of the word,

word, by whom (as being the Instruments of Gods worke) the life of God is begotten in our soules; and of this sort it is that the Apostle sayes, *Though you have many fathers, yet I have begotten you to bee the sonnes of God by the Gospell.* Now, all of these wayes God is our father: our naturall father by creation, our civill father by providence and sustentation, our spirituall and ecclesiasticke father by adoption.

God from the beginning of time hath bene the father of mankinde, but the nearer it drew to the fulnesse of time, he became the nearer and the dearer father unto us. He was *Adams* father, & was knowne to him by his name *Gnathion*, The most high, a comfort answerable to *Adams* fall: He was *Abrahams* father, and knowne to him by his name *El-shaddai*,



*El-shaddai*, The all-sufficient; and this was a corroborative against *Abrahams* doubting: Hee was *Moses* father, and knowne to him by his name *Iehovah*, which signified a being; for in his time hee began to give a being to his promises made to *Abraham*, *Isaac*, and *Jacob*: under this name he was knowne to the Judges, Kings, and Prophets of Israel; but when the fulnesse of time came, God sent his owne Son made of a woman, and made under the law, and to him hee is made knowne by the name of a Father, *This is my beloved Sonne*; and in him our Father also; his by nature, ours by adoption: as it is written, *Because you are sonnes, God hath sent the spirit of his Sonne in your hearts, whereby you cry Abba, Father*: And againe, *To as many as come to him hee gave this prerogative, to bee called the sonnes*



*sonnes of the living God.*

The knowledge of this (that God is our father) teacheth us foure things; affection, faith, obedience, and true understanding.

First, affection; for now I pray not to a severe Iudge, nor to a cruell Tyrant, nor to a mercilesse stranger, but by the contrary, to my kind and gracious father, who knoweth my neede before I aske, and prevents my suite by his favour; for he meeteth me, kisseth me, clotheth me, and killeth the fat Calfe for me.

Secondly, faith; for what will a kinde father refuse to his begging child? The Prophet *Isay* telleth us, 49. 15. *Although our father that begot us should forget us, and our mother should not remember us as the fruit of her wombe, yet I will not forget thee, for I have graven thee on the palmes of my hands,*

hands, and thy vowes are alwayes  
in my sight. Let us therefore goe  
boldly to the Throne of grace,  
we shall surely bee heard in  
that which wee feare: for as  
*Ambrose* telleth us, *Dans ex*  
*maloservo factus sum filius, pre-*  
*dicare quid acceperim fides est*  
*non arrogantia, non est superbia*  
*sed devotio.*

Thirdly, obedience: For  
whilst hee sheweth himselfe  
our mercifull father, hee tyeth  
us to be dutifull children, else  
even then when wee call him  
father, if wee doe not intend  
a filiall obedience, in stead of a  
father we provoke him to be-  
come our Iudge, as sitters in  
the chaire of the scorner: for  
it is written, *If I be your father,*  
*where is my honour?* and *if I be*  
*your master, where is my feare?*  
*for there is mercy with me onely*  
*that I may be feared.*

Fourthly, true understand-  
ing of two things.

I. To

- { 1. To whom wee should  
direct our prayers.  
{ 2. In whose name.

To whom? not to Angels in heaven, nor to Saints departed, nor to any Image of wood or stone whatsoever; but to him, who being the father of eternity; is become our father in time: and whilst wee doe invoke him, it should not bee by the intercession of any Angel or Saint departed, or in the name or accompt of our owne merit, but onely in the name of Iesus, and for his merits sake, who (not knowing sinne) was made sinne for us, that we might be made the righteousness of God in him.



LECT. 2.

*Our Father which art in heaven.*

I N our last Sermon wee looked on the person upon who wee call, in that reference, wherein wee call him *Father*. We come now to see by what reason we call him, *Our*.

That wee may understand this the better, know this I pray you, that our Redeemer Christ Iesus comming into the world, not for himselfe, nor for his owne sake, but for us and ours, who were by our sinnes estranged from him, hee hath taken our burden upon him, that by his super-abundant satisfaction our ransome might be fully satisfied; and by the blood of his Crosse all things might be reconciled againe to the Father, even all things in heaven and in earth.

But



But because there is nothing done by God in time, which was not preordained to be done before time, That Christ Iesus should be our head in time, could never have beene duely accomplished, unlesse before time he had beene preordained to be our head, and we the fellow members of his body : Now as in the fulnesse of time he came in our flesh to be our head, so hereby his example he teacheth us how to carry our selves as dutifull and decent members of his body. The truth of this is cleare out of all these Petitions which Christ hath registred to us in his Word; before hee suffered in *Iohn* 17. when hee suffered, when hee rose againe and ascended. In this hee was our true high Priest, carrying our names into the holy place, and there preparing a place for us, that where he is, there we may be

be also. The Vnion therefore of the which he was ordained to be the head before all time, made him carefull in time to recollect and gather together the lost and straying members of his incorporatiō, and by his example teacheth us not onely to adhere to him by faith as our head, but also by love to adhere to others as members of one body.

But thou wilt say to mee, O man, wherein doth this Vnion consist, or how shall I know if I have part in this Vnion?

For answer hereto, let mee tell thee O man: What was before the world but Vnion? what is in the world but Vnion? what shall bee after the world but Vnion? Before the world nothing but Vnion, one God in Essence, although distinguished in Persons: in the world nothing but union, the heavens giving light, the clouds

clouds giving raine, the fire giving heate, the windes giving breath and refreshment: after the world what shall bee but union? *Gather my Saints together from the foure Corners of the world, that there may bee but one shepheard and one sheepfold, and that may be over all, and in all:* yet because this doth not satisfie the question, let us see wherein our union with Christ doth consist.

I answer, our union with him standeth manifest in foure things.

1. We have an union with him, which giveth us love.

2. By his union wee have Sympathie.

3. By his union we have influence.

4. By his union wee have a share and fellowship in riches: I have said, that by his union we have love, as the husband hath with the wife; wee have sympathie,



sympathie, as the members have with the head; we have influence and sappe, as the Branches have from the root; finally and we have a share in riches three wayes, an union in his Essence, an union in his Office, and an union in his vertues. In his essence, for he that was God became man, that man might become the sonne of God. In his office, for in him wee are made to the Father Kings, Priests, and Prophets. In his vertues, for hee of God was made to us wisdom, righteousness, sanctification, and redemption.

But that the words may be a little more cleare, let me tell you that the word *Our*, looks with a threefold aspect; for our eyes are sometimes exercised *per visionem reflexam*, sometimes *per visionem collateralem*, and sometimes *per visionem transcendentem*: Our reflected



reflected looke beholdeth our selves, and therefore wee say *Ours*, by application, for it is but a cold and miserable comfort to say ours, when we have no private application, like *Thomas*. The collaterall looke lookes on our brethren, either *à dextris*, in the sonnes of Gods love, dealing with them in faith, hope and charity; or *à sinistris*, in the children of disobedience, pulling them out of the fire, or heaping coales of fire on their heads. The transcendent look lookes on God himselfe, who in Christ Iesus is become our father, and wee his sonnes.

Whilst wee looke to the words with a reflected contemplation, we are taught humility; for we make great reckoning of our parentage, if it hath pleased God to distinguish us in any degree from beyond our brethren. Oh but how

how foolish is our rejoycing, for there is nothing in nature that respecteth greatnesse but man ! not our bitth, not our life, not our sicknesse, not our death, not our grave; nothing in grace respects greatnesse but man ; not the preaching of the Word, for wee all doe heare; not our effectuall calling, for there are the things that are not preferred to the things that are; not our administration of the Sacraments, for by water we are baptized, and by a sacramentall bread wee are fed : nothing in glory, for if this be a true position, that we must reape according to that which wee have sowne, then he who soweth sparingly shall reape sparingly, and hee who soweth in plenty, shall reape in joy.

2. Whilst we looke on our brethren *visione collateralis*, if they bee of the household of faith,

faith, I meane the Church, and the members therof, see that thou rejoyce with them that rejoyce, and weepe with them that mourne, and remember the that are in bonds, as if we our selves were afflicted in the body; but especially and above al, to mourne for the divisions of *Ioseph*. If they bee from without, brethren, I meane by nature, and not by grace; let us pity their misery, with patience waite for their returne, and in sincerity pray for their cōversion; for howsoever it be not as yet seene to the world, that God is become their father in Christ Iesus, yet how soon it may be, we know not, for the time is at hand, wherein all Israel must be Israel. Whilst we thinke therefore that wee stand, let us take heed that we fall not, and let us pray for their restitution, for we know not when wee our selves shall  
also



also be tempted. 3 Lastly, whilst we look on the words with a transcendent speculation, let us know aright from whom, & by whom, we have the liberty of this prerogative, viz. in Christ Jesus And let us labour to become his fellow brethren, that God may be our father in him: for having him wee have all things, and without him wee have nothing: for all things are ours whilst wee are Christs, for Christ is Gods. I have heard talking of fraternity: the rejoycing of the begging Friers is vaine, they are *fratres mendicantes*: the rejoycing of the Jesuites is vaine, they are *Fratres societatis Iesu*, an arrogant fraternity: the rejoycing of the Chymeck, or judicall Astrologues is vaine, they are *Fratres rosea-crucis*, a foolish fraternity, for they evanish in the vanity of their imaginati-

C ons:



ons: No, no, there is no fraternity in the world answerable to a Christian fraternity, wherein God doth become our father, for so wee have hope against all the feares of the naturall man, such as, want, sicknesse, death, judgement, hell and Sathan.

*Which art in Heaven.*

Having spoke of our familiarity, and assured welcome, that God is a father, and of our interest in him, and by him to the world, to the Church, and to our selves: Let us now see what dwelling places hee hath, *Heaven*. For understanding hereof learne to know, that man may be described by many things, and God but by a few. *Forma, figura, locus, stirps, nomen, patria & tempus*, are incident to the description of man, but not to the

the description of God: hee hath no form, nor figure, for he is invisible; place cannot circumscribe him, for hee is infinite; progenie he hath not, for he is not begotten; nor time cannot measure him, for hee is eternal: onely by two things is he knowne to us, by his name, and by his habitation: by his name he is our father, by his habitation he is in heaven. But let us remarke yet further I pray you: Our Redeemer pointing out unto us his father in termes of familiarity and appropriation, before that hee tell us where his habitation is, he telleth us his essence, and what he is *ὁ οὖν, ὁ νῦν, καὶ ὁ ἐρχόμενος*; hee was, hee is, and hee is to come; before time, in time, after time: yesterday, to day, and for ever: hee was to *Abraham*; before *Abraham* was, I was: hee is to *Moses*, I am that I am: hee is to come, *Iohn* in

the Revelation: *Behold, I come quickly.*

*Use.* Is hee the selfe same without alteration or shadow of change? yea, and that three manner of wayes: Objectively, subjectively, and effectively. Objectively in his word, for heaven and earth shall passe away, but one jot of his word shall not fall to the ground. Subjectively, in his operation, making, governing, and judging the world: Effectively, in his mercie, yesterday to the fathers, to day to our selves, for ever to our children. Let this dissuade, and perswade us: Dissuade us from the world, for all things in it, are changeable, as time, honour, wealth, pleasure and beauty: perswade us to perfection, as our father which is in heaven is perfect, standing stedfast in the faith, holding fast what wee have received



received, and continuing constant to the end, that wee may receive the crowne in heaven.

LECTIO 3.

*In Heaven.*

**H**ere it may be enquired, and not amisse, how it is, that the presence of God is tyed to the heaven. Seeing hee is every where, so filling all things that hee is comprehended of nothing : and so without all things that hee is excluded of nothing. For answer hereof, it is requisite that wee know, that the dispensation of the presence of God is manifold and diverse: There is a generall, there is a particular, there is a personall, and there is a locall presence

C 3                      of



of God. By his generall presence hee is present with all his creatures: *For in him wee live, wee move, and have our being.* By his particular presence, he is present with man, and because the sonnes of men are of two sorts, therefore the dispensation of this presence is twofold: with the child of disobedience, hee is present by his providence, his power, and his justice: by his providence maintaining his life, by his power ordering his wayes to their appointed ends, and by his justice binding him up in the secret of his soule, with chaines of darknesse to the judgement of the great day: with the child of his free love he is present, by his providence maintaining his life, by his power keeping him that he dash not his foot against a stone, and by his mercy keeping him through faith  
to

to eternall salvation. By his personall presence, hee is present with his Sonne, the Lord Jesus: by his locall presence he is said to bee in heaven, not that the heaven of heavens is able to containe him who is infinite, but that there chiefly he manifesteth his glorious presence, and his glorious essence, to the Angels, who have kept their originall integrity, to the Soules of the Saints departed, and to all of us, both in soule and body, in the day of our last and finall refreshment: In a word, God is said to be in heaven, as the soule is said to be in the head, or heart of man. The soule we know animates the whole body, and by her presence in every member thereof communicateth life thereto, yet by way of preheminencie, and excellencie, it is said to be in the head, and in the heart of

C 4      man.

man. Because in these two parts, and from these two parts shee exerciseth her chiefeft functions, & communicateth, and deriveth her chiefeft influence: So is it with God, for howsoever by his infinite essence he be every where, and filleth all his creatures, yet by way of preheminiencie and excellencie, he is most specially said to be in heaven, because there it is that the rayes and glorious beames of his Majestie are chiefly scene, and from thence it is, that he maketh the steps and impressions of his power knowne to the sonnes of men: It is true indeed, wee can nowhere cast our eyes on the creatures, but wee do straight perceive the characters of his wisdom, power, and Majesty: For will we looke on the naturall course of the world, we see init foure several sorts of creatures:



creatures : The first, bare, naked, and simple substances, without either life, sense, or reason; of this sort are the Heavens, the Sun, the Moone, and the Starres : The second sort have substance, and life, but not sense or reason, such are the trees, plants, & herbs of the field; all which have a vegetative life, but no sense, nor reason : The third sort have life and sense, but no reason, such as the fowles of the aire, the beasts of the field, and the fishes of the sea. The fourth and last sort hath all of these; substance, life, sense, and reason, and that is man. Now every one of these severall sorts of creatures do exceed one another, and serve one for anothers use: for wee see the first, which are but mere substances, serve for the use of them who have life. These who have life do serve



for the use of them who have reason; and man who hath reason, hee doth serve, hee should serve, and shall serve for the use of that God, who dwelleth in the Heavens above.

Now, who can looke on the beauty of these creatures, Who can consider the reference, or who can contemplate aright their correspondence, but must straight know, and confesse, both that there is a God, and that hee both made himselfe visible and palpable in his creatures, and yet that the full streine of his glory is in Heaven? for here wee see but in part, wee know but in part, and all that we either can see, or know of him, is but imperfect: our perfection is hidden up with him in the Heavens, and when wee shall by his power be brought thither, wee then shall

shall fully see him as wee are  
seene, and know him as wee  
are knowne, and be changed  
into his image from glory to  
glory, by the Spirit of the  
Lord.

Now brethren, having laid  
this for a foundatiō that is im-  
moveable; that howsoever the  
Lord is every where, yet  
chiefly hee is in heaven, the  
habitation of his holinesse; and  
that howsoever hee be made  
visible in all his creatures, yet  
the full and accomplished vi-  
sion of his glory wee shall  
not have, but in the hea-  
vens: It resteth, that from  
the consideration hereof, wee  
learne to make use of the same  
for our spirituall advantage.

The use that wee make of  
this is threefold-

*Use.* First; it teacheth us to  
whom we should pray.

Secondly, how wee should  
pray.

And

And thirdly, how wee should live when wee have prayed.

First, to whom should wee pray, but to God, and to him who is in heaven? There are but two motives which direct man in the time of need to have his recourse to another for helpe: The first is affection, the second is power: who but a foole will in the time of need run for helpe to any man, who (hee knoweth) doth not love him, for it is madnesse for a man to become a suiter where love pleadeth not as a mediator: it is for this cause that Christ Jesus our Redeemer hath in the frontispice of this prayer given us the assurance of Gods love towards us, whilst he calls him *Our Father*, that from the assurance of his fatherly love, wee may draw neere to the Throne of Grace with boldnesse, and



and there poure out our supplications before him, with assurance to be heard in that which we feare.

The other motive why men in the time of need have their recourse to another, is the assurance of his power: For though hee were never so wel affected, if he be not able, our petitions are all in-vaine; The Lord liveth, let the people tremble, hee sits betwixt the Cherubins, let the Earth be moved, let the people imagine vaine things, and let the Kings of the earth assemble themselves together, yet hee that dwelleth in the Heavens shall laugh them to scorne, and hee that is powerfull above all gods shall have them in derision. The knowledge hereof is of great use, for the troubles of the righteous are many, and unlesse that God was both willing and able to deliver



deliver them, they of all men in the world should bee the most miserable: But blessed be God through Jesus Christ our Lord, hee to whom wee runne for helpe, is both kinde to acknowledge us for his, and powerfull to deliver us: It was the knowledge hereof that made *Abraham* strong in the faith, hee knew that hee who had promised was able to performe: It was this that wrought *Nebuchadnezzars* cōversion; it was this that was the ground of the three Childrens constancy; it was this on the which *John the Baptist* built his rebuke; from this *St. Paul* did beate downe the vaine glory of the Gentile against the Jew; and finally, it was this upon which the same Apostle built his perseverāce, *I know whom I have beleevd, and that hee is able to keepe that which I have concreded unto him.*

*him.* Blessed is the man that in the time of need can build himselfe, and the assurance of his deliverance on these two foundations, the unchangeable love of God, and his unresistible power! surely that man hath built himselfe upon a rocke, against which the gates of hell cannot prevaile: But woe be to him who draweth neere unto God, & doubteth in any of these points: surely, that mans glory shall bee shaken, and his best refuge shall prove but a broken reed, or a house built on the sand, whose fall shall be both great and irrecoverable.

The second that wee remarke from the words, is, How wee should pray: And that is with a distance, for God is in the heavens, and we are upon the earth: It is fitting therefore that our words should be few: I have  
many

many times told you from this place, that the children and sonnes of men doe impede and hinder the successe of their prayers, so as when we aske we receive not, when we seeke wee finde not, and when we knocke, it is not opened unto us: But the fault is not with God, it is alwaies with us, for sometimes wee doe erre in the matter of our prayers, preferring the things of this life, to those of the life to come: sometimes in the manner of our prayer, begging pardon, when our crying sins prevaile: Sometimes in the time of prayer, whilst we call upon him in the time of our calamitie whom we forget in the day of our prosperitie: But chiefly we impede the successe of our prayers, and hinder their due correspondence, when our approaches are void of due consideration  
and



and distance. It is wonderfull to see what respect & distāce is observed amongst the sons of me: whē we enter into the courts of Princes, wee come no sooner within the Presence chamber, but straight we are uncovered; and give wee present, a petition, or supplication, it is done with a bended knee, and reason too: for true Majestie requireth true distance: There is a distance observed betwixt the noble and ignoble, betwixt the father and sonne, betwixt the master and servant, betwixt the rich and poore, and betwixt the wise man and the foole: And shall there be no distance kept betwixt God and man? God a mighty, strong, immortall, and eternall Essence: Man a poore, miserable, weake, and corruptible creature.

O man wouldst thou have  
thy

thy prayer heard : come never in the presence of that dreadfull Majestie, but with feare and trembling, for he is in the Heaven, and thou art but on earth, yea a worme of the earth : The Heavens are not pure enough in his presence, and hee hath found no stedfastnesse in his very Angels : How much more abominable art thou before him, whose Tabernacle is in the dust, whose dwelling is destroyed before the moath and the worme, and who continually drinketh up iniquity like water ? but, out upon the lourde and abominable misregard of this time : It is long ere we can be awaked to come to this house of prayer, our pinnes and dressings are so many : And when wee come, oh ! with what unreverence doe wee present our selves before that dreadfull Majestie :

Majestie : In a moment without consideration wee clappe downe upon our knees, wee mumble out some weak faint-hearted & miscaryed thoughts before him, & we are no sooner set thus on work, whē straight our eyes are gazing on our neighbors, & our hearts carried captive with the vanities and cares of the time, so that in effect we turn the house of prayer to a den of theevs. Alas my brethren, these things ought not to be so, we doe not learn this at our fellow Brethren, *Abraham, David, Gedion, and the Virgin Mary,* We did not learne this at Christ himselfe, for in the daies of his flesh, he offered up strong cryes and supplications : wee doe not learne this at the holy Angels, who stand before him : nor at those crowned Kings, who cast their Crownes at his feet : No, no, all of these acknowledge



ledge their unworthinesse, and pondering the same with his incomparable glory, they lick the dust before him: But wee out of the senselesse stupidity of our soules, have said, wee are rich, and increased with goods, and that we doe stand in need of nothing, notwithstanding that wee bee altogether poore & wretched, naked and blinde. The Lord open our eyes to see the true distance that is betwixt the heaven and the earth, and in the due consideration thereof to carry our selves answerably: For when wee shall bee truly better then wee are, it shall be our best to think least of our selves and more of him, and to give him his due honor in our greatest abasement.

The third and last thing is: how we should live and carry our selves before him when we have prayed: and this also

Is very worthy of our remark  
It is our custome for the most  
part, in the sense of our sinne  
to runne to God and to cry for  
mercy : But wee can no soo-  
ner say, Lord forgive us our  
sinnes, when straight with the  
dogge wee returne to the vo-  
mit of our iniquities, and with  
the sowe to the puddle of our  
transgressions : and what else  
is this I pray you, but a scor-  
ning of God, and in effect a  
begging of his leave to sinne  
against him ; what a prayer is  
this ? Doth the schoole man  
pardon the ignorance of his  
scholler, that he may afresh re-  
turne and play the trowant ?  
or doth the Master of a fami-  
ly winke at the deboarding of  
his servant, that he may of  
new play the wagge? No sure,  
it is to another purpose, that  
they manifest their mercy :  
wilt thou O man be angry  
with thy contempt, and shall  
not

not hee who chastiseth the Nations, correct? No, no, deceive not thy selfe, he whom thou callest thy father, and whose habitation thou dost confesse to be in heaven, shall laugh thy project to scorne: for he desireth not thy sacrifices, nor thy burnt offerings, he abhorreth thy solemne feasts, and thy new Moones: All that he requireth of thee is a new borne creature, for a broken and contrite heart the Lord never despised. Wouldest thou then have thy prayer to bee heard? I pray thee take heed to whom thou praiest: if thou invokest thy Father that is in heaven, let thy conversation be with him also in heaven, and remember that counsell given by the Apostle to the Colossians: *If you bee risen with Iesus Christ, seeke those things which are above, where Christ sitteth at the*



*the right hand of the Father.*

But thou wilt say to me, O man, how shall I seek those things that are above, since they are unsearchable? the eye hath not seene them, the eare hath not heard them, and the minde of man cannot understand them? I may answer with the Apostle in that same place, Though thy hand be short that thou canst not reach to them, yet thy heart and the desires thereof are not so: Set thy affections (saith the Apostle) upon them. But for the more particular information, I will teach thee how to attaine unto them. If thou wouldest seeke thy Father that is in heaven, and in seeking, finde him, then bee carefull of three things:

Seeke him where hee may be found, seeke him how hee may be found, and seeke him whilst he may be found. It is

a lamentable pity to see the  
 toile and travaile of men in  
 this time : for they weary  
 themselves in searching and  
 seeking out the heavens, the  
 ayre, the sea, the earth, and  
 when they have found them,  
 the more that they know  
 of them the greater fooles  
 they become : As it is written  
*Rom. 1.* O but that industri-  
 ous search that hath the pro-  
 mise of satisfaction and true  
 content is only to seeke God  
 and his Heavenly kingdome:  
 To the atchievement whereof  
 wee must first seeke him  
 where he may bee found, and  
 where is that I pray you?  
*Gregory* in his moralls *lib. 16.*  
*cap. 15.* telleth us, *In Sinu ma-*  
*tris Ecclesie.* Not in *St. Dennis*  
 in *France*, not in *St. Iaques* or  
*Compostella* in *Spaine*, not in *St.*  
*Patricks Purgatory* in *Ireland*,  
 nor at the holy Grave in *Jeru-*  
*salem* : No, no, if at any time  
 he

he was found there made manifest unto them, hee hath now withdrawue his presence to the Heavens. And out upon their folly that weary themselves in seeking him by such sublunary Pilgrimages : I may and will be bold justly to say what the Angells said to *Mary Magdalen* : *Why seekest thou the living amongst the dead?* But if thou wouldest seeke him, seek him in his Church, in the ministry of his word, in the participation of his Sacraments ; and in the sweet Quire of the praises and prayers of his *Saints* : And surely if thou findest him not there in the smell of his garments, thou shalt never finde him in the fulnesse of his glory : For it shall be with all of us, as it was with the two Disciples going to *Emaus*, whilst hee talked with them, and opened unto them the

D      Scriptures,



Scriptures, their hearts did burne within them by the way : It shall bee so (I say) with thee O man : if thou gettest not thy heart inflamed with a sparke of his love in the way, when thou hearest his word, it is a fearefull testimony, that thou shalt not bee satisfied with the fulnesse of his joy in the life to come : For it is the sweet smelling relish of those drops that we get in his word, that maketh us to follow after him, and with our heart to pant and pray till wee see him in Sion that is invisible.

2 As wee must seeke him where hee may bee found, so wee must also seeke him whilst he may be found ; For there is a time appointed for all things under the Sunne. A due time, wherein if we seeke we shall finde, and a preposterous time, wherein although  
wee

we knocke, it shall not be opened unto us. This precious time is to day, for to day wee must heare his voice : This is the acceptable time, this is the day of our visitation. Remember *Esau*, the *Foolish virgins*, and the *Sponse* in the *Canticles*.

3. Lastly, let us seeke him how he may be found : and as for this, know that though he be sought of many, yet hee is found but of a few, because that they seeke him not after this fashion : For hee that would finde God must seeke foure manner of wayes, saith *Augustine*.

1. *Caste & unice*, for himselfe and his owne sake, seeking nothing but in him, and for him, knowing that the fashion of this world perisheth

2. *Verè & sine hypocrisi*, truly and without dissimulation : For if wee draw neere him

with our mouthes, when our hearts are farre from him, he will cast backe the dust of our sacrifices upon our faces, and make open our nakednesse in the sight of our enemies.

3. *Fervide & cum zelo.* For the Kingdome of heaven suffereth violence, and the violent take it perforce, and if our prayers want audience, it is because they want heart.

4. *Perseveranter & continuo.* For it had been better for us never to have knowne the way of truth, then after that wee have knowne it, that we should looke backe with *Lots Wife*, or desire a returne with *Israel* to the *Flesh-pots of Egypt*.

And now Brethren, I hope I have made the first part of this prayer cleere unto you in some condition: For in it I have shewed you the love of the inviter, God, who is be-

come



come Our Father : I have shewed you the communion and fellowship of your society, they are all our owne Brethren and Sisters, yea fellow members with us, of that mysticall body, whereof Jesus Christ is the Glorious head.

Thirdly, I have shewed you the Glory of the habitation to which wee are invited, it is the heaven of heavens wherein he dwelleth that is al-sufficient. What now resteth, but as those parts have beene severally touched, and in them, you instructed : So now for conclusion, we binde them up againe, and learne you in a composed frame to say aright *Our Father which art in Heaven.* And to the effect you may doe so, and bee heard in so doing, let mee request you for Gods sake to follow his counsell who hath directed you thus to pray : Whensoever

ver thou comcest before God to intreat him as thy Father which is in heaven, learn to deny thy selfe, and to follow him : Deny thy selfe, for thou art altogether insufficient, and follow after him, for in him doth all fulnesse dwell. Thou art insufficient in a three-fold respect.

1. In respect of Judgement to resolve aright.

2. In respect of wisdom, to manage aright

3. And in respect of power to bring to passe.

In respect of Judgement, for we are blinde, and know not the things of God.

In respect of wisdom to manage, for with *David* and *Israel*, wee are in bringing up the Arke, and therefore many times our *Uzzah* perisheth.

In regard of power, to bring to passe things that are spirituall,

spirituall, wee can neither will nor performe; For *Paul* may plant and *Apollos* water, but God giveth the increase. And as we must deny our selves, so we must also follow him, because of his sufficiency, for hee is all-sufficient, in his mercy, in his wisdom, in his power, and in his truth.

In mercy, for where our sinne abounded, his mercy hath superabounded.

In wisdom, for hee hath so wisely reconciled his mercy to his Justice that hee is satisfied, and wee saved.

In his power, for he dwelleth in the heavens, and doth on the earth whatsoever hee willeth.

In his truth, for heaven and earth shall passe away, but one jot of his word falleth not to the ground: If we seeke him he will bee found of us, but if we forsake him, he wil forsake us too.



## LECT. 4.

*Hallowed bee thy name.*

**A**FTER the Preface, wee come in order to looke to the Petitions, which are six, whereof three have a reference to God, and three unto man, and his humane weaknesse: In handling of these Petitions, this shall God willing be the path wherein wee shall walke. Wee will first looke to the order of the Petition, and see in what distance it standeth with the rest. And then wee will look upon the matter contained in the Petition, and see wherein it doth concerne us. The order of this Petition is cleere and easie, for if these three Petitions which concerne God bee justly preferred to those which

which concerne man, then of necessity that Petition which doth most truly point out Gods honor unto us should first have place : and that is this. For it doth most lively represent unto us the care of Gods glory : To it therefore precedency is duly given. Now that this may be a little more cleere, I shall labour to give you the evidence thereof, both from the commandement of God, and the practise of his Saints. Shall we looke to the commandement of God? it is more then manifest; for amongst those ten Commandements which hee gave to Israel, the first foure which concerne himselfe, are prefixed to those other sixe which concerne but us : And amongst these foure, that which doth most eminently and evidently set forth his Glory, hath both prehemineney and pre-

D 5      cedency

cedency of place. Answerable unto this, is that direction of Christs, *Matthew 6.33.* *Seeke first the Kingdome of God and the righteousnesse thereof, and the things of this life shall be cast unto you.* As God by the authoritie of his word, doth require this of us : So also at all times it hath beene the practise of his *Saints*, in whom the Spirit of God hath dwelt powerfully, ever to preferre the Glory of God, to all things in this life, yea to their owne life it selfe. Look to the practise of *Moses*, *Exodus 32.* And of *Paul* that elect vessell of Mercy, *Rom. 9. 3.* Both of them in a burning zeale to the honor of God, did wish themselves to bee thrust out from God, that in their overthrow, his honor might bee the more manifested. Let me yet adde to this another consideration of the order :



order : and we shall see that it is not without reason that this Petition hath the precedency. For in it I finde a wonderfull strain of the wisdom of our Redeemer Christ Jesus. In the preface and entry of this prayer, he hath led us to direct our Petitions in the termes of affection, in the termes of faith, and in the termes of feare : In the termes of affection, whilst we call God a Father : In the termes of faith, whilst we call him our Father, and by faith make him to be ours in Christ Jesus : And in the termes of feare, whilst we acknowledge his power in heaven and in earth : And then being to order our Petitions, either according to the riches of Gods mercy, or to the depth of our misery : The first thing that we are desired to crave of God is a heart, that can be desirous

firous of his Glory : For it is impossible that wee should at any time walke in the obedience of the succeeding Petitions, unlesse that our hearts be first inflamed with the zeale of Gods glory : For if wee consider aright, who is hee that can ingeniously say, *let thy Kingdome come, or thy will be done on earth*, unlesse he bee first enamored with the love of Gods glory ? Or who is hee that can content himselfe with his *Daily bread*, or hunger and thirst for the *Pardon of his sinnes*, or strive and wrestle against *Tempeation*, who hath not his heart inflamed with the sparkes of the Glory of God ? surely amongst the sons of men there shall not bee found one, no not one. For we are here, *In via, non in patria. Viatores, non cōprehensores.* And therefore it is impossible for us to desire the reparation of  
of

of the lost image of God in us, or to make a right use of the things of this naturall life, unlesse God illuminate our eyes, and inflame us with the love of his glory, who dwells in glory, and hath cloathed himselfe with glory inaccessible, which no flesh can conceive, and live. That the Jewes should have had a chiefe care of this glory, it was well demonstrated unto them in the motto of their High Priests, that was on their frontlets: *Sanctitas Iehova.*

The High-priest was glorious every way, in the lower hemne of his garment, hee had a fringe interlaced with bells, and pomegranats of gold: in his brestplate he had the *Urim*, and the *Thummim*: on his shoulders hee had two Onix stones: but on his forehead (as one consecrated to the service of God) hee had engraven



engraven *Holinesse to the Lord*. Wherein hee did both confesse and petition: confesse that God was holy, and holinesse it selfe: and petition him that he would make him holy as he was who had called him: and as the Jewe was thus instructed, so also are we who are Gentiles, not left without instruction. For I must say here of this petition what *Paul* spoke of faith, hope, and charity, in preferring of charity to the other two, hee giveth a reason: Those two shall evanish, but charity shall convey us to the Kingdome of heaven. So fa-  
reth it with this petition: the rest shall all so evanish: *Thy kingdome come* shall cease, whe it cometh to us by death: *Thy will be done in earth* shall cease, when wee shall rest from our labours, and our workes shall follow us. *Give us this day our daily*

daily bread shall cease, when wee shall eate of the bread of life. *Forgive us our sinnes* shall cease, when wee shall enter into our Masters joy. *Lead us not into temptation* shall cease, when God shall tread death, sinne, and sathan under our feete. Thus an end of all these petitions shall come, only this one shall have no end at all: but shall be like to him, to whom it is here ascribed: for hee in himselfe is  $\alpha$  and  $\omega$ , the first, and the last; so shall his honour and glory bee also like unto him: a new song hee shall put into our mouth, and a deepe *Hallelujah* in the secret of our hearts, wherein the heavens and the earth, and the hoasts thereof, shall onely resound the praise, the power and the glory of God, for whom, and by whom all things were made; to him bee glory for ever. *Amen.*

Now

Now after the order let us come to the words of the Petition. It hath three things considerable in it. First, a subject; secondly, an attribute; thirdly, and a word of copulation, tying the Attribute unto the Subject. The Subject is Gods *name*: the Attribute is in the word *Hallowed*: The tye of copulation is *Thy*: To speake somewhat more fully of this purpose, it shall not be amisse to follow the order either of the civill, or common law: both of them referre the whole body or bulke of their law to these three: *Ad Personas, Res, & Actiones*, *Iustin. lib. 1. Instit. titulo 2. in fine. Lancelot. institut. Iure Canon. lib. 1. Titus. 3. in fine.* Pardon mee a little to invert their order, and it shall serve for the better illustration of our matter.

In handling of this petition



on, three things are to be cōsidered: some things, some actions, some persons in peculiar.

The thing proposed is Gods name.

The action concerning it, is, the sanctifying, or hallowing thereof.

The peculiar person, whose name should be sanctified, is Gods name, beyond all other name, or things in heaven, in earth, or under the earth.

Let us now come to the Subject of this Petition: Gods name. For understanding hereof, know; that names of things are the notes, and demonstrations of the true being of them, and serve to represent unto our understanding the true knowledge of the things themselves by the assistance of voice and aire.

This made *Aristotle* in his book of interpretation to say,

ὅνομα μὲν ἐστὶ φωνὴ σημαίνουσα καὶ  
οὐκ ἴδιον

συνηκιν, This is cleare by the denomination of all the creatures of God: for as the folly of a foole is knowne in nothing more, then in denominating of things amisse: so is the wisdom of man knowne in nothing more, then in the true denomination of things, presented before him: This being the sole, and absolute difference betwixt them, that as a thing doth give essence to the name, so the name giveth a declaration of the thing. *Res est nominis ratio, nomen est rei signū.* But lest in stead of playing the divine, I should seeme to play the Philosopher, let mee shew you that names are of three sorts. First, some give to the creatures by man. Secondly, some given to man by God. Thirdly, some given and ascribed by God to himselfe.

I say first, some names were given to Gods creatures by

*Adam*

*Adam*: for it is written, *As Adam called every living creature, so was the name thereof*: This was a part of that image of God imprinted in *Adam* in the beginning, that as the Parent, the Master, and Conquerour of all Gods creatures, he imposed names unto them, yet was not this his sovereignty absolute, but subordinate: for though the name was *Adams*, yet the workmanship was Gods: God made the creatures, *Adam* onely was the godfather unto them: and therefore wee see, that *Adam* who gave a name to every creature, yet did not assume a name to himselfe: hee named the creatures, but God named him, and called him *Adam*.

Secondly, I say, that as man gave names to the creatures, so God giveth a name to man: as is evident, not onely in that which he gave to *Adam*, and  
*Eva*



*Evah* his chiefe creatures, but also in those which hee hath sometimes given to men, before they came from their mothers belly: as to *Cyrus*, *Iosiah*, *Iohn the Baptist*, and to *Iesus Christ*: and in those names which hee did change from a naturall to a spirituall signification: as *Abram* to *Abraham*, *Sara* to *Sarah*, *Iacob* to *Israel*, and *Iecopiah* to *Coniah*: shewing us, that as our parent, our Master, and our Conqueror, he both gives and changes names unto us at his pleasure.

Thirdly, I say, God taketh a name to himselfe: for since names are but the signification of things that are, and of that which they are; none can give a name to God, becaule none doth know what hee is: for he is infinite, and wee finite, he is incomprehensible, and all our judgement may bee comprized within a spanne, onely hee

he himfelfe, who hath his being of himfelfe, and giveth a being to all things that are, can of himfelfe, and by himfelfe declare what hee is, and make his name knowne unto man: according to that which is written, *No man hath feene the Father at any time, save the Sonne, who is in the bofome of the Father; neither hath any man knowne the Father save the Son, and hee to whom the Sonne reveales him.* And now this being fpoken in generall concerning names: it refts that wee looke in particular to the name of God. And if any fhall afke the meaning thereof, I answer, that three things are fignified by it: his effence, his workes, and his word: for the name of God is two wayes taken in Scripture. Firft, effentially, fecondly, with relation. Effentially, it is taken for himfelfe, as in the 20. *Psalm.*

*The*

*The name of the God of Iacob defend thee, that is to say, the God of Iacob defend thee. And againe, 1<sup>o</sup>. Ro. Whosoever shall call on the name of the Lord shall be saved: that is, whosoever shall call on the Lord: relatively, the name of God in Scripture is three wayes taken; for his attributes, his workes, and his words: For his attributes, of justice, or of mercy; looke to Pharaoh: I will get my selfe a name of him. The second relation of it is to his word, and the truth thereof: and of this it is said, that Ierusalem was the place which hee had chosen for his name: for as the Law was given from Sinai, so the grace of the Gospell went first out from Ierusalem.*

And lastly, his name is relative to his workes: for so is it written: *God is knowne in Israel, and in Iudab hee hath manifested*



*fested his name.*

*Use.* Now having in some measure delineated unto you, him that is invisible: not as he is knowne of us, but as he manifesteth himselfe unto us in his attributes, his word, and his workes, let us stay a little, and draw from thence some comfort to our owne soules: which surely is here in great measure to bee found: for whilst wee looke on the manner of the revelation, how God hath made himselfe known to us by his name: who is hee that cannot, nor will not infinitely rejoyce therein? For it is true indeed, that many times, and in divers manners, God made himselfe knowne to the world of old: yet all were but clouds in respect of our light, all was darknesse in respect of our day, and all were but shadows in respect of that sweet  
Sun-

Sun-shine that hath now appeared unto us in Jesus Christ his Sonne; in whom hee hath made his name fully knowne, and to whom in our flesh hee hath given a name farre above every name that is named: that at the name of Jesus made manifest in our flesh, every knee should bow, both of things that are in heaven and in earth.

But thou wilt inquire of me (O man) Did not God make himselfe knowne by his name to *Adam*, to *Moses*, to *Abraham*, *Isaack*, *Iacob*, and the Prophets: And by these his names, point out to them the fulnesse of his grace in Jesus Christ?

I answer thee, It is true indeed but the difference of the revelation is great: for God in the manifesting of his name unto us, hath now done it more neerly, more cleerely, more fully, and

and more familiarly.

First, more neerly: for what is neerer to us then our nature, which he did assume, hee became flesh of our flesh, and bone of our bone, yea like unto us in all things sinne onely excepted, that wee might bee made to God in him, flesh of his flesh, and bone of his bone in a spirituall regeneration.

Secondly, more clearely: for they saw but darkly, and under a veile, but wee have seene him in the prime, and strength of his light: for it is written, *All these things were but shadowes of things to come, but the body was Christ Iesus. Galat. 2.*

Thirdly, more fully: for he hath kept back no part of the counsell of the Father from us, which was necessary to our salvation.

Fourthly, more familiarly: for what could be more familiar,  
E                      liar,



liar, then to have the Sonne of God walking in our flesh amongst us thirty three yeares and an halfe? And what greater familiarity, then to make both Jew and Gentile, who were estranged from God, to bee one in himselfe? Let us therefore boldly looke upon him in the revelation of his name: and learne in every thing in heaven or in earth, on the which we set our eyes, to reverence this great and mighty name, the Lord our God.

This being spoken concerning the subject of the petition, the Attribute now followeth in order to bee considered: and it is laid before us, in a word of sanctification or hallowing: *Hallowed bee thy name.*

For understanding hereof, wee will first looke what it is to hallow or sanctifie: Secondly, in whose power it lyeth

eth to sanctifie: Thirdly, how Gods name is hallowed, or can be sanctified of us.

First, to hallow or to sanctifie any thing is, to vindicate the same from any absurd or profane use to its owne holy and proper end: and therefore to hallow Gods name, is to vindicate it from all abuse whatsoever, and to attribute to it the due honour and glory thereof. But let this be made a little more cleare.

Secondly, God sometimes halloweth: man sometimes halloweth: and God, and man both do sometimes hallow. God hallowed man by creation making him to his image: God halloweth man by regeneration in the day of his new birth: and God shall totally and finally hallow man in the day of his totall and finall redemption: so that whatsoever God halloweth it is positive-

ly hallowed: Man halloweth God, not by making him blessed, for what can a finite creature adde to the felicity of the great and infinite Creator? Man therefore halloweth Gods name, but declaratively, when hee confesseth to the honour and glory of God, that hee hath nothing, but that which hee hath received: and when hee giveth praise unto him for the same. So that the hallowing, and sanctification of God to man, in respect of mans to him back againe, is as the cause to the effect, or as Gods election, knowledge, & love to us from eternity, causeth our election, knowledge, & love of God back againe in time.

Finally, there be some things that God and man both halloweth: and these are persons, times places: i. his Ministers, his Sabbaths, and his Churches: for these God hath hallowed,  
and



and consecrated to himsele.  
Man halloweth them by observing and keeping them holy without prophanation, and sanctifying himsele in them, and by them.

To speake then in a word :  
Gods name is hallowed two wayes : notionally , and practically.

Notionally, when wee acknowledge him aright, and in the thoughts of our heart do yeeld unto him that due reverence which becommeth the creatures to give to the Creator.

Practically, when in the tenour of our lives we do rightly acknowledge the truth of his word, the riches of his mercy, the equity of his justice, and the majestie of his workes.

*Use.* Now that wee may make use of this Petition, let us call to minde a little what

hath beene said : that under the name of God was understood his essence, his word, and his worke : his essence we cannot hallow, for wee can adde nothing to that which is infinite; neither can we declare it sufficiently; for here wee know but in a part, and see but in a part. Gods name is honoured in his word;

First, when it is revered.

Secondly, when it is trusted.

Thirdly, when it is obeyed.

First, when it is revered, not as the word of man, but as the word of God : for this cause the Apostle *St Paul*, at Corinth, preached not in the vaine inticing eloquence of humane wisdom, lest the crosse of Christ should be of no effect.

Secondly, when it is trusted : for want of this trust the old world was drowned, and

*Moses*

*Moses* debarred the land of Canaan : and mockers in the last time, shall receive a judgement that lingers not.

Thirdly, when it is obeyed: and men walke worthy of the calling wherunto they are called. The wāt of this made *E's* his house desolate, and *Shilo* a mockingstocke. The want of this made the sword to stay on the house of *David* : & surely the want of this, shall one day beare witnesse against the children of this generation.

One thing resteth, to honour God in his workes; and this sort of sanctification is threefold, according to the threefold estate of his creatures, for some of them wee contemplate onely, some of them wee acquire with toyle and much travell, and some of them wee use with freedom and true liberty. Wee contemplate the Sunne, the



Moone, and the starres, all made for the glory of God, and the praise of his name: we possesse the earth, & the seas with toyle, difficulty, and paine: wee use with liberty, and freedome, our meate, our drinke, and our apparell: In the first wee honour God, if from the excellencie of the creature, wee looke up to the admirable glory of the Creator. In the second we honour God, whilst we care for them not with a thornie, but a sober care *cordi, non uerbum*. In the last, wee honour God whilst wee sanctifie their use by the word, by prayer, and by sobriety. But shall not man honour God in the words of his mouth also? Yes surely, but because hee who honoureth God in his heart, doth also honor him with his mouth, *cor & os*, by the one wee shall easily judge of the other.

other. For this, it is that the wicked man is reprov'd. *Psalm* 50. And that Christ commandeth Sathan to be silent (speaking out of a possessed man) for hee knew that his name would be dishonoured, whilst it was named out of the mouth of the father of lyes: let our speech therefore bee powdered with salt. Now onely resteth the word of appropriation.

*Thy*, which is set as a band and tye knitting the Attribute of prime honour to the subject of name; for it is said, *Hallowed be thy name*. For understanding whereof, let us remember that the Pronome *thy* is possessive, and pointeth out to us the chiefe and prime person, to whose name honour and glory do chiefly and most duely belong. For though there bee many names, or rather, many things named:

E c in

in heaven, in earth, and under the earth: yet is there not any name, to which honour, and glory doth of debt, and duty belong, but onely to the name of God, and that in three respects.

First, because by him is named all the family, that is either in heaven, or on earth.

Secondly, because by his sufferings, and victorious triumphs over his adversaries, he hath obtained a name farre above all other, not onely that is in this world, but also in that which is to come.

Thirdly, because there is no other name; by the which we can bee saved, but by the name of Jesus Christ the just. Now then, since by the Pronoun *thine*, is understood the name of the Father, the Sonne, and the Holy Ghost, the whole Trinity, whose actions *ad extra*, as they are undivided



our persons be first acceptable unto him in Christ Jesus. 1. *Cor.* 13. 3. here then is the true reason of this position, he that would either hallow or honor the name of God, or desire to performe his will, must have a care, first to be devised, and made a member of his Kingdome; for the name of God can never bee truly honored, nor his will truly obeyed, by any, but those who are true members of his Kingdome.

But it may bee enquired, cannot a wicked man doe the will of God?

I answer, that a wicked man may doe the thing that is good, as *Ioab* may give good counsell, *Iudas* may remember the poore, A Hypoerite like *Achab* may be humbled, A vicious man may cite and speake Scripture, but all is abomination, for two causes.

First,

First, their persons are not acceptable, they have no portion in *David*, nor inheritance in *Iesse*.

Secondly, whatsoever they doe, they doe it not in that sincerity, nor right intention towards the honor of God as doth become, but what they doe is in hypocrisie to be seen of men, and to procure honor and glory to themselves, and for this cause God casteth backe the dust of their sacrifices in their faces, and manifesteth their wickednesse both to men and Angells; Then O man if thou dost desire that the name of God may be hal-  
lowed and honored by thee:  
Or desirest that his will bee done in thee, or by thee: Labour then I pray thee that thou maist be made a member of his Kingdome, for as many as are called by the Spirit of God, are the sons of God, and  
if

if the Spirit of him that raised  
J E S U S from the dead  
doth dwell in our mortall bo-  
dies, our mortall bodies shall  
then also be raised by it : But  
if this incorporation shall bee  
wanting : though we should  
give our bodies to be burnt in  
the fire, yet shall it not availe  
us. For as we live strangers  
from the life of God, stran-  
gers shall wee likewise die;  
and rising strangers to his  
Grace, we shall be thrust out  
as strangers from his Glory, to  
the suffering of that worme  
that dyeth not, and of that fire  
that never is extinguished.

Now let us come to the  
words, and consider what is  
contained in them.

I finde in them three things;  
a Subject, an Attribute, and a  
Copulation.

The Subject is a Kingdome;  
the Attribute is a comming;  
and the word of Copulation,  
*Thy.* *Kingdome*



*Kingdome.*

For understanding of this we must know that there is a threefold Kingdome: Of man, of Sathan, and of God.

The Kingdome of man is that prehemineney and soveraignty which God in his wisdom hath established amongst men, giving to some authority to command, and to others a commandement to obey: and that for shunning of confusion and disorder amongst the sonnes of men, and the children of nature. And to testifie that God is the God of Order, and not of confusion, he hath in his wisdom set a distinction amongst his creatures by way of soveraignty, three manner of waies.

1. He hath given a Kingdome and soveraignty to the celestiall

celestiall bodies.

2. He hath given and established a Kingdome and soveraignty in man.

3. Hee hath given a Kingdome and soveraignty to man.

The soveraignty and Kingdome given to the celestiall bodies, is two-fold : Of influence, and of dominion. The soveraignty of influence, is acknowledged in nature, and by all the children of nature : For not only doe these celestiall bodies expresse their influence on the earth, the sea, and the fruits thereof : But also on man, and the naturall body of man. For man having his body composed of the temperature of the foure Elements ; Fire, Ayre, Earth, and Water, it doth sensibly feeble the influence of these celestiall bodies in the mutation and alteration of his health and constitution.

constitution. And as God hath given a soveraignty of influence, so hath he likewise given a soveraignty of dominion. For it is written, *Gen: 1. 16. Hee made two Great lights* : the Sunne the greater light to rule the day, and the Moone the lesser light to rule the night.

As he gave a Kingdome and soveraignty to the celestially bodies : So did he also establish a soveraignty and Kingdome on man ; For hee gave unto him soveraignty and dominion over the fishes of the Sea, the fowles of the Ayre, and over every living thing that moveth on the earth. Neither did hee alone subjugate the unreasonable creatures unto him : But what is more, hee did (by his wisdom) establish a soveraignty to man, amongst men and the sonnes of men. For amongst them



them he hath in his wisdome appointed some to be Masters, some to be servants, some to be Parents, some to bee children, some to bee husbands, some to bee wives, some to bee Judges, some to be people, some to bee Ministers, some to be hearers, some to bee Princes, and some to bee subjects. And in all of these, what hath hee done but imprinted in man the Characters and vestiges of his owne primacy and authority : For as he is God ouer all, and in all blessed for ever : So hee hath given unto man as the chiefe and soveraigne of his creatures, a chiefe and soveraigne authority, not only over his fellow creatures, but also over his fellow Brethren, that in man, as the little world, man might perceive the soverainty of God the creator and Soveraigne of the whole world.

world. Last of all he hath set and established a Kingdome and soveraignty in man, and that was the Kingdome and soveraignty of the image of God in man. For as some celestiall bodies have a Kingdome over the inferiour bodies; As man hath authority over the creatures and his fellow Brethren; So God hath a Kingdome in man, wherein the soule of man is that throne whereon he doth sit. The conscience is Gods immediate deputy, his assessors are the light of knowledge and understanding writing out a law, his Sheriffe or Justice of peace is the will, The common people whom he ruleth, are the affections. Now in ail of these being composed and drawne up to an universall bulke and incorporation, the image of God stood in man. For as man was created the immediate

diat King of the world, So God did let him see that hee was his immediate King and Superiour : And least that at any time hee should waxe proud and evanish, he establi- shed a spirituall Kingdome in man. Both that he might bee subdued to him that made him, and that he might learn to rule aright the Kingdome concreded unto him. This then is the Kingdome of man, a Kingdome over his fellow creatures, a Kingdome over his fellow Brethren, a King- dome over his innated affecti- ons.

Sathan also hath a King- dome : now will you enquire what that Kingdome is ?

It must be answered, it is no true Kingdome, it is but a ty- rannick usurpation, like that of *Ieroboam* the sonne of *Ne- bot* who made *Israell* to sinne, or like that of the Bramble, who became



became King of the trees of the forrest. That it is no true Kingdome, it is cleere out of these severall instances : And the instances of his usurpation are foure.

- { 1. His inauguration.
- { 2. His Vassalls.
- { 3. His government.
- { 4. His remuneration or reward.

His *inauguration* in the first place doth cleere this : For he is neither borne to bee a King, nor chosen to bee King. Not borne a King, for hee is but a creature, and there is no true King but the Creator, who is the King of Kings and the Lord of Lords. And as he is not a King by birth, so also he is not a King by election, for none have chosen him to be King over them : Yea all that he possesseth he doth possess by Tyranny. Hee said to Christ in the day of his temptation.

tation, *All these are mine.* But he lied (for the earth is the Lords and the fulnesse thereof) in it, Sathan hath not one foot breadth but what hee either robs or usurpes.

2. His Vassalls shew also his illegitimation, for as it is in the Kingdome of God, so is it also in the true and lawfull Kingdomes of men. In Gods Kingdome, as he giveth a law, so they obey, and say, *Thy Will be done in earth as it is in heaven.* He is the shepheard they are the flock: His sheep heare his voice and they will not follow a stranger. In the Kingdome of Sathan it is otherwise, they are all children of disobedience, howsoever conspiring an evill, yet unto every good worke they are reprobate: Of whom the true Christian may say as *Iacob* said of *Simeon* and *Levi*, *They are brethren in evill*, but in their

secret let not my soule come,  
and my glory be not thou joy-  
ned with their *Assembly*.

3. In his *government*, how  
ruleth he I pray you? Not as a  
true soveraigne, but as a tre-  
cherous usarpator. Hee hath  
no part in man, but that which  
he hath stolne. For he steales,  
First light out of the under-  
standing; then true desire out  
of the affections: and thereaf-  
ter, full authority and com-  
mandement out of the will.  
Where I pray you had hee e-  
ver place since his fall but  
what he stole? He stole away  
by a lie the heart of *Eve* from  
God, the heart of *Cain* from  
his brother, the heart of *Cham*  
from his father, the heart of  
*Esau* from his blessing, the  
heart of *Ieroboam* from his  
God, and the heart of *Iudas*  
from the Saviour of the  
world. Yea now he is a-  
mongst us, and he is likewise  
stealing



stealing, either our hearts from the word by sleepe, or the seed of the word out of our hearts, that it may not take root and bring forth increase to our peace.

4. His usurpation is known in his remuneration and reward. A true King rewards answerably the service of a good subject: and when hee findes his coffers emptie, hee will coyne occasions to gratifie his faithfull servant. God acclaimes this to himselfe, as a part of his distributive justice. Who ever amongst you kindled a fire upon my Altar in vaine? And againe, Try me if I shall not blesse thee. No, in this he hath made all flesh unexcusable: For he maketh his sunne to shine upon the good and upon the bad: and his raine to fall upon the wicked as upon the righteous. Neither is this alone the good-

nesse of God, to be liberall in his dispensation, for hee neither denyeth nor upbraideth. But amongst the sonnes of men also, it hath even in nature beene accounted foule and base to bee ingrate. *Alexander* could say to *Permenio*, it is not enough for *Alexander* to give; *Pharaoh* could say to *Ioseph*, Only in the Throne shall I be before thee: and *Herod* (though in an evillcourse) can say, Aske of mee to the halfe of my Kingdome I will not deny it: Onely this base slave Sathan, who hath nothing but what hee hath usurped and stolne: can both treacherously entice the sinne, and thereafter cruelly torment for sinne: greedy by his temptation, to make a profelitte: and by his torture and ingratitude to make a reprobate.

The Kingdome of man,  
and the kingdome of Sathan  
being

being thus pointed out : it rests only, that wee looke on the Kingdome of God, of the which it is said

*Thy Kingdome come.*

Of this wee must enquire what it is, and then how manyfold it is. Gods Kingdome is that spirituall rule and authority, which he hath in man through Christ : communicating to him his grace in this life ; and keeping him by the power of his spirit, through faith, to eternall glory.

This Kingdome is different from the former two : For as concerning the Kingdomes of men, they were subordinate and under anothers authority : This is suprem and *αὐτοκρατορία* of himself & from himself. The Kingdom of Sathan was usurped, and trecherously ingrate : This is due, authoritative, and liberall.

F 3

This



This being knowne, for the nature of this Kingdome: wee will now enquire a little of the severall kindes thereof. Know then that the Kingdome of God is three-fold.

1. He hath a Kingdome of power.

2. A Kingdome of grace.

3. And a Kingdome of glory.

The first is an externall, the second an internall, the third an eternall Kingdome.

By the first hee ruleth all his creatures: All the sonnes of men; and all the divells in hell also. He ruleth the creatures, for his voice maketh the foundations of the earth to shake: The Cedars of Lebanon to tremble, and the goats of a thousand mountaines to calve: He ruleth the sonnes of men, either doing in them his will, by his Spirit of grace, or doing upon them his will, by

by the stroake of his justice. He ruleth the divells in hell also : For howsoever they goe about like roaring Lions seeking to devoure us : Yet hath he kept a bridle in their lips, and a hooke in their nostrills, so that they cannot doe what they would; for as their Master himselfe confesseth concerning *Iob* : Whom can harme the man whom the Lord hedgeth about.

*Use.* But that wee may make use of these things to our comfort: Let us looke on the Kingdome of God in the second signification, which is his Kingdom of grace. Wherein we must understand that this internall Kingdome of God, whereby he ruleth in the hearts of men, hath an opposite Kingdome rebelling against it, to wit, the Kingdome of Sathan, for the overthrow whereof, and the maintenance

of his owne, God hath established in this his militant Church and Kingdome, these things.

1. A King, and some subordinate subjects.

2. Oathes of allegiance.

3. Lawes for obedience.

4. Punishment for offenders.

5. And rewards for well-doers.

The King is God himselfe : A Trinity in unity, and unity in Trinity : The Father, the Son, and Holy Ghost : God one in Essence, but distinguished in Persons.

The Subjects of this Kingdome are all the Saints of God, from the first *Adam* to the last man that shall stand upon the earth : The Fathers before the flood, the Patriarkes after the flood : The Prophets under the law : The Apostles under the Gospell :  
The



The Martyrs their successors :  
and we who are now in the  
end of time, become their  
fellow Brethren, as the poste-  
rity of *Jacob* dwelling in the  
rents of *Shem*. And finally, all  
that shall beleve the Gospell  
of Jesus; for now there is no  
more Jew nor Gentile, nor  
Grecian, nor Barbarian, nor  
bond, nor free, but all are in  
Christ Jesus.

Our Oath of allegiance we  
have given in our baptisme  
and communion with him at  
his table.

In the first, a vowing to bee  
his people as hee is our God:

In the second, promising to  
grow up in him, and in the  
grace given us, untill hee con-  
summate his grace with his  
Glory.

The law of this Kingdome  
is that which is written part-  
ly in the tenor of the law, and  
partly in the tenor of the

Gospell. Neither so sharpe as alwaies to have their censure written in the blood of the offender, like *Draces* lawes : nor yet so remisse, that partiality might make of them a spiders webbe : like those of *Solon* ; but so contemperate, that what justice required was satisfied : and what mercy craved was freely yeelded.

The reward of transgressors and of well-doers is not defective here also : For as every man soweth so shall he reape : He that soweth to the flesh, shall of the flesh reape corruption : But he that soweth to the Spirit, shall of the Spirit reape life and peace.

Now all of these doe shew her to be a Church, and a spirituall Kingdome : Yet withall let us remember I pray you : that it is but a militant Church, and a militant Kingdome that wee have here. Against

gainst whom, the Prince of  
darknesse, and he that ruleth  
in the children of disobedi-  
ence, rageth fiercely and fear-  
fully, because his time is but  
short. And for his more sure  
triumph hee hath confedera-  
red our nearest enemies, our  
flesh and the world against us.  
We are weake as a little *Da-  
vid*: and they strong as the  
sonnes of *Zerniah*, how can  
we then resist, and be victori-  
ous? Blessed bee God through  
Jesus Christ our Lord: For  
there bee more with us then  
they that be against us. If Sa-  
than bee a strong man, yet is  
our head and captaine farre  
stronger: is Sathan a roaring  
Lion, our captaine is the great  
Lion of the Tribe of *Judah*?  
Is Sathan a mighty *Pharaoh*?  
yet our captaine is the great  
Archangell of the covenant,  
who seeth our wrongs and  
oppressions: and who by a  
mighty



mighty hand, and outstretched right arme shall worke out our deliverance. For in the day of conflict and spirituall contest, our captaine leaveth us not to our selves, and our owne weaknesse: But (which serveth wonderfully for our comfort,) hee is made and hath become in our flesh to us these foure things.

1. He is *Βεβαυτης* the moderator and marshall of our campe to us, not suffering our temptations to exceed his appointed bounds.

2. He is *ὁμοπαθης* with us, our Second, offering himselfe to all our danger as well as our selves.

3. Hee is *συμπαις* with us; he is thy compassionate chirurgion, binding up thy wounds, and powring in them balme and oyle for their refreshment.

4. Hee is our *Νικητορ* Hee is

is our Conquerour, and in his strength makes us conquerours also, as it is written, In all these things, wee are more then Conquerours. Let us therefore lift up our wearyed hands, and strengthen our fainting knees, and in patience runne the race that is set before us, for in due time wee shall reape our reward if wee faint not: for when wee have fought our fight, when wee have runne our course, and kept fast that which we have received, then shall wee receive the end of our faith, the salvation of our soules in the day of the Lord Jesus. *Amen.*

## SECTION 6.

*Thy kingdome come.*

**I**N this petition three things are chiefly to be remarked; the matter of the Petition, the manner of it, and the particle of copulation which ties the matter to the manner: the matter is a kingdome: the manner is our desire, wee desire it to come; the particle of copulation is, *Thy*, for it is no other kingdome wee desire, but Gods kingdome.

First then of the manner of our desire, *Come*, and then of the title of appropriation, *Thine*.

If wee shall returne to the manner of our desire: wee desire that Gods kingdome may come: wherein for our better understanding, these foure severall



verall things are remarkeable.  
First, from whence it cometh.

Secondly, to whom it comes.

Thirdly, by what way, or in what manner it cometh.

Fourthly, to what end it cometh.

Shall wee enquire from whence it cometh? I answer, from heaven: to whom it cometh? I answer, to the elect: how it cometh? I answer, it cometh not by observation, but by dispensation: and finally, shall wee enquire to what end it cometh? I answer, it cometh for the manifestation of Gods glory, and the salvation of the penitent sinner: of each of these a word.

First, let us looke from whence it cometh; I have said it cometh from heaven: for the kingdome of God being either externall, or internall

nall, or eternall, all of them come from heaven. His externall kingdome commeth from heaven: for hee was king before they were made: for looke whatsoever they are in themselves, that they are of him and by him. See *Nebuchadnezer* in his better reformation; It commeth not from the East, nor from the West, but from God, who is the giver of every good gift: it cometh neither from Athens, nor Jerusalem, for then either Philosophers had beene Monarchs, or the Scribes, and Pharisees had beene dominators over the world: but not the first: for when they seemed to be wise they proved fooles, and God turned the understanding of the prudent man to nought. No nor the second: for although they sate in *Moses* chaire, yet they locked up the key of knowledge: and  
neither

neither entred themselves into the kingdome of God, nor did suffer other men to enter.

If this Kingdome then bee neither from the East, nor from the West, neither from Athens, nor from Jerusalem: what rests, but it must bee from heaven?

If his externall kingdome be of this pitch, much more is his internall kingdome: the communication of his grace to man, and the soule of man, for the heart of man lyeth not within the compasse or power of man: hee onely that made the heart knoweth it, and hath the keyes thereof: when hee openeth no man shutteth: and when hee shutteth there is no man can open againe: For *Paul* may plant, and *Apollo* may water, but only God giveth the increase: and without him our word is but a tinkling brasle.

it



It rests then that wee consider his eternall kingdome which is onely from him, by him, and for him: for from thence hee hath thrust some, before time: such are the Apostate Angells: some in the tract and progresse of time: such are the disobedient, and incredulous: & some in the end of time: such are they whom he knoweth not. What resteth then, but, since all things are of him, frō him, through him, and for him, that unto him we should ascribe the onely honour of our salvation: neither saying with the *Pelagian*, nor with the *Semi-Pelagian*, that our salvation is either in all, or in part, of our selves; for of our selves wee are not able to thinke a good thought, but whatsoever wee have, wee have received, and if it be so, why should wee glory? &c.

2<sup>ly</sup>, I enquire to whom it cōmeth

meth; I answer, to the elect & to the elect onely; for many are called but few are chosen. And to speake plainly to you, In all the dispensation of God, nothing is more fearfully remarkable then this: to whom the kingdome of God cometh. For as it was before time: so it is in the fulnesse of time, & as it is in the course & fulnes of time, so it shall be in the end of time; Before time all were not chosen; but hee loved *Jacob*, and hated *Eſau*: hee appointed some to be vessels of honour, and some of dishonour; hee had mercy on whom he would have mercy, and whom hee would hee left to the hardnesse of their own heart: In time, hee calleth who he will, the rest are rejected.

When the old world was drowned, hee saved *Noah*. When *Sodome*, and *Gomorah* was burnt, he saved *Lot*: when  
all

all the world were Idolaters hee called his servant *Abraham* to the Land of *Canaan*: and when all the Jewes were opposites to his Sonne, hee called the poore to bee partakers of the Gospell. No, I must tell you a mystery; As the choice of the heires of Gods kingdome from eternity, was not of all, but of some: so is not the dispensation of the calling in time, of all, but of some few, for it will come in a land, but not in every city: it will enter in a city, but not in every family: and it will enter in a family, but not lay hand on every person of the family.

I say first, it will come to a land, but not to every city: for it came to Judah, for there his name was knowne: but not to every city, for it did not come to the *Gargasens*, they prefer their swine before Christ. It will come to a city  
for



for it came to Jericho, & called none but *Zachens*; it came to Philippi, it chused none but *Lidia* & the *Gaoler*. It will come to a family, but not to every person of the family: to Rome, but not to *Nero*: to the family of *Narcissus*, but not to his owne heart. And as before time, the kingdome of God was not ordeined for all, but for some few: and as in time, it is not effectuell to all, but to some few: so after all time, it shall not bee given to all, but to some few: for according to the efficacie of the dispensation thereof in time; such shall bee the donation and fruition thereof after all time, and in the end of time; for two shall bee at the mill grinding; the one shall bee received, the other shall be refused: two shall be lying in one bed, the one shall bee received, the other refused: two shall be walking  
by

by the way, the one shall bee received, the other refused, although they aske they shall not receive: although they seeke, they shall not finde: although they knocke it shall not be opened; for this shall bee their answer, depart from mee yee workers of iniquity, verily I know yee not.

*Use.* Well then, is the provision of the kingdome of God, appointed but for some few? is the dispensation thereof, effectually but in few? is the donation, and fruition thereof bestowed but upon few? why should wee not then serve the Lord in feare, and rejoyce before him in trembling: redeeming the time; because the dayes are evill?

If the Lord should deale with us, as he did in the daies of *Gedeon*, poure out raine on the world, and let our fleece be

be dry: If he should deale with us as hee dealt with *Pharaoh*, make light to shine in Goshen, and leave our Egypt to a palpable darknesse: or as hee dealt with *Achab*, make raine to fall upon all the territories about, when Isarell was burnt up with heat: would we not take it as a token of his anger against us? O foole and hypocrite, thou canst descerne the face of the skie, and the estate of the weather, but the estate of thine owne soule thou canst not descerne: thou canst mourn if thy field bee not as fruitfull as thy neighbours: if thy ship returne not as prosperous as thy neighbours: if thy shop have not as many customers as thy neighbours: thou canst droope all the day long, and hang downe thy head, as they that mourne without hope: and as *Rachael* weeping for her children, and refusing



refusing comfort. But alas, there is a soule within thee, and it is more gracelesse then thy neighbours: thou hast an eye, and it is blinder then thy neighbours: an eare, and it is deafer then thy neighbours: an heart, and it is harder then thy neighbours; and yet thou canst not mourne for this: What shall I say to thee? to cut thee altogether off from hope of mercy, I will not; but this I will say, unlesse thou redeem the time, and sorrow in time, thou shalt sorrow desperately, because thou didst not sorrow sooner: and (like Israel led captive) because thou didst not mourne in Jerusalem, thou shalt mourne in Babel, and shalt not be comforted.

The third question, concerning the comming of Gods Kingdome is, how, and in what manner it commeth.

And surely amongst all the rest

rest, this is the chiefeſt queſti-  
on, and of greateſt difficulty.  
Yet that I may ſpeake to your  
capacities, I will tell you,  
Gods Kingdome commeth to  
you, when his grace commeth  
to you.

But you will ſay, how ſhall  
I deſcerne, or know the com-  
ming of his grace to mee?

To this I anſwer, the King-  
dome of God commeth not  
by humane obſervation, ſo as  
any man can poſitively ſay: Lo  
here is Chriſt, or loe there he  
is not: Yet whenſoever it  
commeth, and whereſoever it  
commeth, it is obſervable, and  
that by theſe three things  
that are different. 1 The time.  
2 The manner. 3. The mea-  
ſure.

The time of the comming of  
Gods kingdom is not alike to  
all, but different: for it came to  
ſome men before the Law: as  
to *Adam, Enock, Noah, Abra-*  
*G haw,*

*ham*, *Isaack*, and *Iacob*.

It came to some men under the Law; as to *Moses*, *Ioshua*, *Caleb*, *David*, *Samuel*, and the Prophets.

It came to some men in the infancie of the Gospell: as to *Matthew*, *Andrew*, *Peter*, *James*, *Iohn*, *Nichodemus*, and the woman that came to the well of Samaria.

It comes to some men now in the strength of the Gospell; for many are called, and few are chosen: And if our gospell bee hid, it is hid to them that perish. Neither is the generall period of these times one-ly remarkable: But will you looke to the winde when it blowes?

Sometimes before the morning: as on *Iacob*, and *Iohn* the Baptist before they were born.

Sometimes in the dawning of the day: as on *Samuel* and the Evangelist *Timothie*.

Sometime



Sometimes at the noontide of the day; as on *Elisha* the Prophet, and *Paul* the Apostle.

And sometimes at the evening and setting of our Sun; as upon the theefe on the Crosse.

Secondly, shall wee looke on the manner of his coming: It is also wonderfull, For sometimes hee commeth, and establissheth his Kingdome in us by meanes, sometimes without meanes. By meanes (although weake) to *Elisha* by *Eliahs* mantle: to *Peter* by a looke of Christs eye: to the Apostles by prayer: and to *Mary* by a salutation; Without meanes: when by his inward operation, beyond all that wee do either thinke or expect, hee (as one having the keyes of the house of *David*) doth open, and none can shut.

Thirdly, in respect of the measure; for to some hee gi-

veth a weake faith, as the graine of a mustardseed: to another he giveth so strong a faith that the gates of hell cannot prevaile against it. To one hee giveth grace to beleeve; to another grace to confesse, to a third grace to suffer for his name sake; And all these things workes the selfe same spirit, distributing to every man severally as hee willeth. 1. Cor. 12. 11.

Now this diversity of the manner of the comming of Gods Kingdome, should teach us a spirituall industry. You know the common proverbe, take tide in time, for tide and time will stay for no man: looke the mariner, who hath a shippe going to sea: as he is earnest to lanch out to the deepe, yet cannot when hee would, but must stay till the tide make, and when it is made, it wil not wait an houre  
upon

upon his leasure, for if hee take it not in time, it will ebbe, and he shall not get out: Even so in our spirituall navigation to the Kingdome of God when grace offers it self, it hath a certain time, a certain measure, & a certain meane: the w<sup>ch</sup> if we imbrace, we make a good voyage: if we despise, we lose our journey. Then would you be a good merchant, when you see the winde of the spirit blow, and the tide of grace make; for Gods sake delay not, hoysse your sailes, make straight your tackle, get you to reading, prayer, meditation, and spirituall conference. It is hard to know (if thou blowest in time upon that poore coale which God by his grace hath kindled in thee) what a fire it shall bring forth to the glory of his name, and the peace of thy owne conscience. But if thou blow not in time, Oh



how dead a coale shall thy heart prove, to blow at out of time: thou mayst blow whilst the bellows rent, but life thou shalt not get in it: for by thy negligence thou hast lost the tyde, and quenched the operation of the spirit, which offered it selfe to thee for thy salvation.

Fourthly, the last thing remarkable in the comming of Gods Kingdome; is, to what end it commeth. I answer, it commeth to worke in thee a feavenfold worke.

First, a worke of illumination, that in his light thou mayest see thine owne darknesse.

Second'y, a worke of accusation, laying, as to *Adam*, *Adam where art thou, hast thou eaten of the tree whereof I did forbid thee?*

Thirdly, a worke of conviction, *Cursed bee thou, for thou*

*thou hast not continued to obey  
the things written in the Law.*

Fourthly, a worke of contrition, making thee to water thy couch with teares: and to goe out & weepe bitterly.

Fifthly, a worke of consolation; *Goe thy way home, thy sins are forgiven thee.*

Sixthly, a worke of adoption: whilst by his spirit hee cryes in thee, *Abba, father.*

Seaventhly, and lastly, a worke of confirmation, and perseverance; whilst hee keepes thee by the power of his spirit through faith to eternall salvation. What do we here pray for? this: that Gods Kingdome may come; and why so? because wee can never goe to it, except it do first come to us, for such as is his eternall knowledge, his eternall love & his eternall election; such is the dispensation of those his graces in time:

and their remuneration in glory after all time : what is then thy duty , Oh man ? herken and I will tell thee : Since God hath made his Kingdome ready for thee , make thou thy selfe ready for it. I say, hee hath made his kingdome ready, *Omnia enim sunt parata*, All things are ready: *Adatt. 22*. *Parata sunt nuptia*, the marriage is ready. *Parata est cœna*, his supper is ready. *Paratum est cubiculum*, his marriage chamber is ready. *Paratum est cubile*, his bed is ready: *Paratum est & regnum*, and his Kingdome is ready. Now are all things on his part ready, and thou art not ready: Then woe bee unto thee that ever thou wast borne : for Gods sake then dresse and trimme thy selfe in time, and say, *Paratum est cor meum*, My heart is ready. *Psalms. 57.7*. and learn with the spirit in the Revelation



tion to say, *The day of the Lambes marriage is come, and his bride hath made herselfe ready.* Blessed is the man who in that expectation can so say: surely hee shall not want his reward; and it shall be said to him: *Come ye blessed of my Father, possesse the Kingdome prepared for you.* And when you are come in, it shall be cheerfully said to you; eate and drinke my friends, make merry my well beloved.

And now having spoken concerning the matter, and manner of the Petition; it resteth that wee speake concerning the copulation of the one with the other: *Thy*, This word is very well inserted here: for as none can truly say, *Our Father*, but hee who is borne of God, and is a fellow member of Christs body: so none can desire Gods Kingdome to come, but hee who

is a member thereof, and a fellow heire annexed thereto by Christ Jesus • yet the words would be well remarked; for *Meum*, and *Tuum* hath made all the world adoe. Man, whilst hee kepted the Image of God might have justly said of all the world: it is *meum*, but when he fell he could say nothing, but turning over the right to God, say, it is *eternum*. man being begotten againe to the hope of glory in Christ Jesus may justly say, to, and of all the world, it is *meum*, *jure ad rem*, but not *jure in re*; for hee oweth all things, yet possesseth nothing: Look to Christ, to his Apostles, and to all his Saints, *Hebr. 11*. What shall wee doe then? but since by mastery our Kingdome is taken from us, looke for one to come: and sigh in our selves, saying to God, *Adveniat regnum tuum. Meum &*

*eternum*

*tuum* cost *Abel*, and *Naboth* their lives : But God would not have it so in Christs Kingdome : for there is no Kingdome but his : and to him alone, wee must justly say, *Thy Kingdome come.*

*Use.* What right then hath the Pope to enthrone or dethrone Kings, since hee is no universall King himselfe. Neither in the matter of power, for his breath is not his owne, nor in the matter of Grace, For hee cannot renew, nor redeeme his brothers soule : it is a price too great for him to pay; nor in the matter of glory, for he is the child of perdition: hee is *ὁ υἱ τοῦ διαβόλου*, and hee goes *ἐν τῷ ἀπολλέειν*.

Secondly, why struggle men for soveraignty, and can never be contented ? since, the earth is the Lords, and all Kingdomes are his, Let us seeke the Kingdome of God, and  
our



our necessities shall bee cast to us.

Thirdly, and last of all, let us beware how wee utter this prayer; for it appertaineth not unto the wicked, but to the godly: not to the wicked, for if God should take him at his word, his condemnation should come upon him at unawares. *Perversum est exim optare ut veniat, quem times ne veniat. Augustine, Psalm. 97. & dicere, veniat regnum tuum, cum times ne exandiaris. Aug. Psalm. 147.* It is onely the child of God, who (as the Hart brayeth for the well-springs of water) can truly thirst after God: and say, *I desire to be dissolved.* And again, *Come Lord Iesus, come quickly. Revel. 22.*

LECT. 7.

*Thy will.*

**A**S in the former Petitions  
so in this also wee will  
first looke to the reason why  
it is so placed, and next, to the  
matter of the Petition. The  
placing of it is remarkable :  
both in respect of the Preface,  
as also of the preceding Petiti-  
ons. When wee looke to the  
Preface, this followeth excee-  
ding well upon it. For there  
is propounded to us that *Sum-  
mum bonum* and chiefe good,  
which the Sonnes of men doe  
aime at (God himselfe know-  
en by faith, communicated by  
love, and expected by hope  
of consummation : ) to the  
which wee can never attaine,  
but by doing his will : For  
the Kingdome and inheri-  
tance

tance of God is not given to rebels nor disobedients : but to Sonnes and obeyers. For none shall enter into the Kingdom of God, but they that know the will of their Master and doe it. And as it hath this reference with the preface *viz* a reference of instruction : So when you looke upon it in the reference it carrieth with the preceding Petitions : you shall finde the reference and relation demonstrative. For as God, in all things, and above all things, he hath a care of his owne honour, and the glory of his name. For it is written, *My Glory I will not give to another.*

Againe, as he is the suprem soveraign of heaven and earth &c. Having therein a Kingdom of power, of grace, and of glory : So here wee have the evident demonstration of our confidence and *πληροφορία*.

For



For hee subjoynes this as a touchstone to try whether our zeale to his honor, or our thirst for the righteousnesse and approach of his kingdome, be true and sincere or not : And by this : to see whether wee doe his will or not. Desiring us thereby (because of the flattery wherewith we flatter our selves in the use of that common proverbe, *Ad Deum omnes ire volunt, post Deum pauci*) to try and examine our selves, whether wee bee truely of that number or not, who can say *Thy Kingdome come* ; For it is not the hearers but the doers of the law shall bee justified.

*Use.* Now from this, that God demonstratively teacheth us how wee shall know whether wee bee members of his kingdome or not : I finde that there is a lesson requisite  
to

to every Christian to be learned to salvation, to wit, That hee should try and examine himselfe, in what measure of grace he standeth. For many times our hearts flatter us : and we cry peace to our selves, when God meanes us no peace.

Yea many times wee condemne our selves in the sense of our sinnes, when God condemneth us not, nor mindeth any thing but our excitation from security. Least therefore that we should mistake, looking upon a flattering security as a true peace: And least in the day of our visitation, wee should mistake the arrowes of *Jonathans* advertisement, for the arrowes of *Sauls* malice and destruction : God hath given us here a touchstone, to know both the nature of our peace, as also of our correction, which is this,

Looke

Looke to Gods will, and what thou hast done concerning it. Whilst thy soule speaks peace to thee, and sayes with the Publican, I thanke God I am not a sinner as this man: content not thy selfe with that naked and generall verdict, for it may deceive thee as it did him: For he went away unjustified. But draw rather home to the conscience of thy obedience: and see how thy will hath beene subdued to Gods will, and thy affections captivated to his obedience: and from thence draw home (in a practicall Syllogisme) the true assurance of thy joy.

For as by faith in Jesus Christ wee have peace with God, so on the other part, nothing is more sure then that faith worketh by love, & that faith without workes is but a dead faith: and he that brags  
of



of it, may well have a name that he is living, but in effect he is dead.

Againe, on the other part, it is as requisite (for our comfort in the day of our troubled conscience by sinne) that wee looke to the care of our obedience to Gods will: for as the Apostle *Paul* telleth us: *Of my selfe I know no evill, yet by this I am not justified.* And againe, *Of my selfe I know no good yet by this I am not condemned.* So it is with every Christian, as he hath not so much good in him, as by vertue of his merit may make him looke to get heaven: So hath hee not so much evill in him, as can sequestrate him from heaven, if he have but a will and desire to doe Gods will:

For the best of Gods Saints may bee justified, but are not in this life sanctified wholly. There

is in them two men, the old and the new : the flesh and the Spirit : and these are so contrary one to the other that wee cannot doe the things which we would. Yet in the midst of this our defect, if wee have a delight in Gods law concerning the inner man: all is well, for by this we may know, that hee hath begunne, and will accomplish his work in us. Yea what is more, since the first *Adam* fell, never man was able to doe Gods will, Jesus Christ being excepted.

Not *Abraham*, *David*, *Salomon*, nor *Sampson*, Only Jesus Christ the second *Adam* hath fully done it, and in his perfect obedience hath covered our defects, and imperfections. Two documents and evidents whereof wee have in Scripture: One in the Epistle to the *Collossians cap. 1.*

19. Another in the fourtieth Ps. *I desire to do thy will, O God, saith David.* But in the tenth to the Hebrewes, *Loe here I am, For in thy booke it is written of mee, I come to doe thy will, O God.*

To come now to the Petition it selfe, the parts thereof are two.

The first is simple, and positive.

The second is comparative or set downe with a reference.

The simple and positive part is, *Thy will be done.*

The comparative part is, *In Earth as it is in Heaven.*

To returne to the first part, In it three things are remarkable.

1. What is the Object we looke to, and it is a Will.

2. Whose will it is wee should have respect unto, and it



it is Gods, Thy.

3. What way should wee be exercised after the knowledge of his will : And that is, wee should obey it : Thy will be done.

*Will.*

To speake of these things then as they lie in order.

Of the object of our Petition : Gods will. Wee must know that by the learned, the will of God is diversly taken and considered. Sometimes it is distinguished, in an antecedent and consequent will. So, *Damasceus, lib. 2. cap. 46.* Sometimes they distinguish it in the wil of his good pleasure and the will of his signification: So, *Limbertus & Scholasticus, lib. 10. destinatione. 45.* Sometimes they distinguish it in an effectuell, and ineffectuell Will

Will. So, *Augustine* in his *Manuall.* 102. 103. But the Church in her latter times, looking on the will of God, hath found it taken three manner of wayes.

1. For that faculty of power and willing which is in God: And this they call

*δελμιμα δελιπτικον.*

2. For the act of his willing, and this they call *δηλισις* or *βελισις.*

3. For the thing which he willeth: And this they call

*δελμιμα δελιπτο.*

As for the first signification, whilst it is taken for the power of willing: In that sense it is one with the essence of God.

For as God in himselfe and by himselfe understands, and knoweth, and is wise, so also he willeth. For whatsoever is in God is God: and that neither by way of accident,

dent, or composition, but by way of essence and essentially.

As to the second, for the act of his willing: Wee must understand, that God willeth not as man willeth: For man being but a finite and temporall creature, willeth but in time, and that in variety, alteration, and change: But God being infinite and unchangeable, hath willed from eternity that which is done in time, or shall bee done after all time: and nothing is or shall bee done for ever, but that which in eternity, hee both willed and decreed. And in this sense the will of God, is one with the essence of God also: For as he is eternall and immutable, so is also his will.

As to the third and last signification, to wit, the thing which God willeth. For understanding hereof, know that



that the object of Gods wil is three-fold.

First, hee willeth himselfe and his owne glory.

Secondly, he willeth something concerning the end of his creatures; these are called his decrees.

Thirdly, he willeth something concerning the way to that end; and that is either obedience or disobedience.

Now it may bee enquired, what is meant here by the will of God.

I answere, not the first, not the second, but the third.

And that, in all the three acceptations thereof: both that which concerneth himselfe and his glory, in that which concerneth the end of the creatures, and in that which concerneth the way to that end.

But if these bee too deepe for thee I will speake more plainly, and point out to the will

will of God concerning us, for thy better understanding.

I must then tell you, in so farre as it concerneth man, it is of two sorts : or rather considered by man in two diuers manners.

First, as it is hidde and couched up in Gods owne bosome.

And secondly, as it is revealed to us, either by his *Viva voce*, or by his written word.

In the first sense it is called Gods secret will : In the second it is called his manifest and revealed will.

Of the first, to wit, Gods hidden and secret will, it is that which *Paul* saith : *O deepnesse, &c. Rom. 11. How unsearchable are his judgements, and his wayes past finding out.*

Of the second, it is said, *Not he who cryeth Lord Lord*

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shall

shall enter into the Kingdome of God: but hee who knoweth the will of my Father and doth it. And of both conjunctly it is said by *Moses*: that, secret things belong to the Lord: Things revealed to us and to our children, that we may do them. First then of the first point.

It may bee enquired, if in this Petition we do or should pray for his secret will. I answer, No: for his secret will shall come to passe: For hee dwells in heaven, and according to the secret pleasure and counsell of his will, all things in time and after time shall be moderated. Is it not lawfull then in any condition to meddle with the hidden and secret counsell of God? Yea surely, providing it bee with modesty *μετὰ σπουδῆς*.

1. For first wee may enquire why it is so called.

2. What



2. What is our duty in respect of it.

3. And how farre it can have any fellowship with the evill that is in the world, and with the sinfull actions of men.

Why is it so called?

I answered, for two causes :

First, because it is hidden from man, who cannot reach to it untill God reveale it. *For no man knoweth the Father but the Sonne, and hee to whom the Sonne revealeth him.*

Secondly, because when it is revealed, man cannot comprehend it, except hee be enabled from above. For the reasons of Gods secret wayes exceeds humane capacity : And the more that humane reason looketh on it, the lesse it understandeth. Why God loved *Jacob* and hated *Esau* : Why he rejected *Saul* for one fault, and forgave *David* many :

and why he condemned *Judas* for selling of him, and spared *Peter* that did forswear him, Enquire the reason hereof at man, hee cannot give it you; yea God hath revealed it: *I will have mercy on whom I will have mercy, and whom I will I harden.* And now as man could not give this reason untill God revealed it: So now when God hath revealed it, man cannot comprehend it.

For nature would say, that it was injustice in God, of two men equally evill by nature to chooſe the one and forſake the other. Thus Gods will is called ſecret, firſt, becauſe man knoweth it not, and ſecondly, becauſe hee cannot comprehend it.

2. What is our duty in reſpect of this will?

I anſwere, it is our duty not to ſearch into it too deeply: *Nam non ſt curioſe inveſtiganda,*

*ganda, sed religioſe adoranda,*  
whether God in his ſecret  
counſell hath ordained thee to  
be poore or rich, high or  
low, whether thou ſhalt die  
of a lent or a fervid Ague.  
Since it is Gods ſecret coun-  
ſell, it is not fit thou ſhouldeſt  
enquire it. Stoope under the  
abſtruſe and hidden ſecrecy  
thereof. But to enquire of it  
ere God reveale it, is but a tor-  
ment before the time: and  
ſure I am it ſhall never be laid  
to thy charge in the day of  
Judgement how farre thou  
haſt ſearched into the ſecret  
counſell of God: But how  
farre thou haſt obeyed the re-  
vealed will of God.

Thirdly, concerning the ſe-  
cret will of God, it may bee  
enquired: ſince there is ſo  
much evill in the world: how  
farre and in what ſort, God by  
his ſecret will concurreth, and  
hath cooperation with the

H 3      ſame,



same, for men looking on the evils that are in the world, and finding them so frequent and fearefull: and withall comparing them with the omnipotence of God, against whose will nothing can bee done: and not being able to solve this riddle: have either with the Libertine cast over the cause of their iniquities upon God, and made God the Author of sinne: Or else fearing to speake blasphemously of God, they have with the Manicheans invented two chiefe and prime causes of all things. one of good, another of evil, both equally supreme, and absolute in their kinde, which is altogether false, for God is only the supreme and absolute good, but Sathan is not an absolute evill.

But for cleering of this question, a little understand and know, The evill is two-fold:

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An evill of sinne, and an evill of punishment, and this is *Tertullians* distinction, writing against *Marcian*, lib. 2. cap. 180. Concerning the evill which we call the evill of punishment, there is no question, for it is not a true evill in it selfe, it is but thought so of us, for the punishment of sinne, though it seemes evill to the offender, yet it is no evill in it selfe, for it is a good of justice. The question is only concerning the evill of sin: and how farre God communicates with it, not being the author thereof, nor tainted himselfe therewith. This question is so much the more remarkable, by how much Scripture seems to give way to it. For it was a sinne in *Pharaoh* to harden his heart: Yet Scripture saith that God willed it, and that hee did it. It was a sinne in *Sathan* to be a

lying spirit in the mouthes of *Achabs* Prophets : Yet Scripture shewes us that God willed it. It was a sinne in Sathan to vex *Iob* unjustly : and yet Scripture sheweth that God willed it. And it is a sinne in man to stoppe his eare against the truth, and to beleeve a lie, and yet Scripture sheweth that God willeth it.

For solving of this doubt there is a very good answer given by our Divines to this question : whilest they say, that wee must distinguish the action of the sinner, from the sinne that is in the action : And they make God the author of the action, but not of the viciousity and evill that is in the action. And this they cleere by the examples of the Sunne, the Earth, and the word of God. This I grant is good, but not sufficient. But wouldest thou know O man  
how



how God willeth sinne, and over-ruleth sinne, and yet is free from sinne? Then thou must know that sinne, and the way of sinne, hath a beginning, a progresse, and also an end: God hath a will working on sinne, and over-ruling sinne, in all these three respects.

For shall we looke to sinne in the beginning thereof: Gods will hath beene two wayes exercised.

First, by way of inhibition, in giving a law against it, forbidding sinne in the thoughts of the heart, in the words of the mouth, and in the actions of the conversation.

By way of permission, leaving a lawlesse man to a lawlesse way: For it is a righteous thing with God (when man knowing him to be God, will not glorifie him as God) to leave that man to himselfe to doe the things that are not convenient

Secondly, shall wee looke to the progresse of sinne, God hath a reference with it also, and that either by impeaching and hindring it, or by over-ruling it. By impeachment, he dyled up *Ieraboams* hand; and hedged Israels way with Thornes. Or by over-ruling it: as to *Iob*, *All that he hath is in thy hand, only on himselfe, see thou lay not thy hand.* And the Jewes sought to lay hands on Christ, but they could not, for his houre was not yet come.

Thirdly, shall we looke on it in the end: God hath an over-ruling reference with it also; For he either punisheth it or pardoneth it: with the want of grace in this life, or of glory in the life to come; or then pardoneth it, fully, freely, and finally: Fully, all our sinnes: Freely, in respect of us: Finally; in this life and that also which is to come.

And

And all this without sinne,  
or the least blemish of sinne.

For in the beginning of sinne  
he sheweth his wisedome :

In the progresse, hee shew-  
eth his power:

In the end, he maketh ma-  
nifest both his Justice and his  
Mercy.

*Use.* In all of these let us  
learne to tremble, and stand  
in awe; and to take heed to  
our wayes.

For whilst wee sinne,  
though God hath some sort of  
reference with our actions,  
yet it is such as shall neither  
staine him, nor excuse us.  
For as in the betraying and  
death of Jesus Christ, God  
had not onely ordained it be-  
fore time, but also all the  
wayes leading to it: yet did  
not this save *Indas*, or the  
Jewes from going to hell:  
For although the action was  
of God, and the moderation  
thereof,



thereof, both in the beginning, progresse, and end thereof: yet the sinne and viciosity of the action was of Sathan and man; Therefore have they both their just reward: Hee by the feede of the woman hath his head trodden downe; They, because of their sinne, have gone to their place, where their worm dyeth not, and their fire goeth not out againe. *David* was afraid at *Perez Izzab*; Wee should bee much more at *Baal Perasira*. *1. Chronicles 14.*

## LECTIO 8.

*Be done.*

**H**AVING spoken in our last sermon cōcerning Gods secret will: It resteth now that we speak concerning his revealed will, which two, are not in themselves two severall, different, or contrary wills in God, but are two severall, and different manners of consideration of one and the selfe same thing in God : for as the Father, the Sonne, and the Holy Ghost, being one in essence, do not differ in their essence, but in their existence: so doe not the hidden, and revealed will of God differ one from another really, but by diversitie of our consideration: for that very same will of God, which being hidden from us, is called the secret will of God

God: and being manifested to us, is called the revealed will of God.

In handling hereof these things are considerable.

First, what is his revealed will, or where it is to be found.

Secondly, what are the points of his will, which hee revealeth to us.

Thirdly, whether wee may joyne our will to Gods will; and say, My will hee done, as thy will be done.

The first thing remarkable is; what Gods revealed will is: and I answer; It is all that which hee hath revealed to us, and desireth to be obeyed of us, either in the Law, or in the Gospell. And in a word: whilst wee desire of him that we may do his will; we begge of him, that since hee gave us first a law of nature, inabled sufficiently to do what was required of us : Secondly, see-  
ing



ing he gave us a law of works, as a touchstone, to make knowne to us the weaknesse of our corrupt nature: Thirdly, & seeing he hath given us the law of faith, or of the gospell, repairing in us the losse of the law of nature: hee would bee pleased to pity our first defection: to repaire in us our second weaknesse, and to accept of our weake endeavours under the gospell, as perfect in him who was perfect in himselfe. And that hee would sanctifie us by his grace, to the endeavour of that which as yet is imperfect: and accept at our hands of the will as the deed.

In this Petition then, I see three things are set before our eyes. Our naturall integrity by creation: Our naturall corruption in our apostacie: and our dignity in our adoption. The first wee confesse; the second

cond wee do bewaile: the third wee hunger and thirst for.

*Use.* These two then, the testimony of the law, and the word of faith received in the gospell, do clearly teach us two things, first a refutation of the Church of Rome, in the matter of mans merit: for they are bold to claime right to the Kingdome of heaven, not only by the works of absolute satisfaction done to the law, but also by reliques of supererogation, left to others for their support. But for refelling hereof, let mee enquire of thee, O man, who art thus bold, blasphemously to barke against heaven: Why dost thou annihilate the crosse of Jesus Christ?

Thou canst not goe out at the doore without a crosse about thy necke: and yet behold thou art the enemy of  
the

the Crosse of Iesus: for it is written: If righteousnesse come by law, Iesus Christ dyed in vaine. And againe, If life come by workes, then grace is no more grace; And if it bee of grace, then workes are no more workes.

Secondly, why dost thou spend thy prayers, and supplications in vaine? I may say to thee, out of due consideration, what *David* spoke out of precipitation and rashnesse, when hee saw the wicked flourish, and the evill man prosper in all his wayes; hee pleadeth thus with God (although amisse) Why have I purged my heart in vaine, and washed my hands in innocencie for nought? So would I say to thee; If thou hast as much in thee, as may obey the desire of the Law, what needest thou to pray to God for it: or  
in



in the morning to say, Let thy will bee done by mee, when thou hast as much strength in thy selfe by nature as to doe that and more.

Thirdly, why annihilates thou the nature of a true merit? for to establish a true merit, thou must give God something that is thy owne, something that thou owest not and something that is proportionable to the reward thou 'seekest. I say, thou must give God something that is thy owne: now sure thou hast nothing, but that which is given thee: for of thy selfe thou canst neither will or performe.

Secondly, thou must give him something that thou owest him not: But what is that I pray thee, that comes not under the compasse of his law, since in it there is a yoke laid on the thoughts of thy heart,

heart, the words of thy mouth, and all the actions of thy conversation.

Thirdly, I say thou must doe something to God, that must be proportionable to the reward that thou seekest. Now what proportion I pray you, can bee betwixt that which is finite, temporall and corrupt, and that which is infinite, eternall, and incorruptible. Woe bee unto that man, that shall be thus audaciously blasphemous, as to say, hee hath merited any thing but condemnation: For that man appearing before God, and wanting his wedding garment ( the righteousness of Jesus ) shall surely be stripped naked, and his nakednesse shall be seene of men, and Angels.

But thou wilt enquire, If man bee not able to obey the Law, how can God in his justice

ftice give him a Law, or correct him for the breach thereof? To the first I answer thee out of naturall reason, Although thou hast rendered thy selfe unable to obey, what injustice is it with God to exact thy obediēce, for he created thee able to obey whatsoever hee required of thee? Is it not so amongst the sonnes of men in civill actions? but what is more, God giveth thee although thou be unable, a law to square thy life by, for three causes: *Ut scias quid acceperis; ut videas quid amiseris; ut intelligas unde repetendum sit quod amiseris;* and as he requirerh the obedience of his law of thee for these 3 causes, so doth he also correct the breach therof, for 3 causes. 1. *Ad ostē-tationē debita miseria.* 2. *ad emendationem labilis vite.* And 3. *ad exercitationē necessaria patientia.*  
 Use. Since in the tenour of the



the Law, and the Gospell, the revealed will of God is shut up as in a treasury, or storehouse: Why is it that man delights in ignorance? for from the knowledge of the will of God in these, there ariseth light to the understanding, and sanctification to the affections. If it bee so, why then doth the Church of *Rome* inhibit her followers the reading of the Scriptures, and injoyne to them an implicate faith? Is this any thing else, but to make the blinde lead the blinde, that both may fall? or is it any thing else, but to shut up the key of knowledge, and neither enter themselves into the kingdome of God, nor suffer others to enter? And finally, is this any thing else, but to keep captive in chaines of darknesse the poore people, making them by the tradition of men, to account the will of

of God of no effect. The Lord open their eyes, to see the vanity of the way wherein they walke; and the Lord establish our hearts in the obedience of the light revealed to us; lest this be our condemnation, that light hath shined, but wee have continued contemners of the light, because our workes were evill.

The second thing offered to our consideration, is, what are the points of his revealed will, and what are the duties which hee requireth to be done of us. To this I answer, It were a tedious worke to runne over all the duties of a Christian required of him in this word: yet for an instance, the word of God requireth of us. 1. The knowledge of Gods will. 2. Faith in his word. 3. Obedience to the word beleaved. 4. Suffering for the testimony thereof, when

when wee shall be called to it  
5. And finally, an hungring af-  
ter our dissolution, because we  
cannot get these things done.  
I say first, God requireth of  
us to know him, for thus it is  
written, *This is life everlasting,*  
*to know thee to bee the onely true*  
*God.* And againe, *I have de-*  
*creed to know nothing, but Iesus*  
*Christ, and him crucified.*

But thou wilt say, how shall  
I know God?

I answer, God is knowne  
by nature: for the naturall man,  
although hee know not the  
true God, yet by naturall  
knowledge hee propoundeth  
something to himselfe for a  
God. And this shall serve for  
a witnesse against him: for  
whilst by nature hee doth the  
things of the Law, he becom-  
meth a law to himselfe.

By his workes God also is  
knowne; For the invisible  
things of him, that is, his eter-  
nall



nall power, and Godhead are knowne in the workes of his hands . Yet this is not sufficient to salvation: For the more a man knoweth of the works, except hee bee sanctified, the more hee evanisheth in the vanity of his owne imaginations, and his foolish heart is the more replenished with darknesse.

By his word hee is knowne: for in the Law hee sheweth what wee ought to doe, And in the gospell what we should beleeve. For the Law was but a pedagogue to Jesus Christ: and all the ceremonies, figures, and types thereof, were but shadowes of things to come; the body was Jesus Christ: and whosoever in his difficulty hath not recourse to the Law, and to the testimony; it is because there is neither light nor life in him.

By grace God is knowne:  
for

for all the knowledge that man can have of God, either from the Law, or from the Gospell, is in vaine, unlesse our hearts bee inclined by the spirit of grace to obey, or beleeve: for it is written, *As many as are lead by the Spirit of God, are the Sonnes of God, and heires of glory.*

By glory wee shall know him fully: for here wee know but in part: but there we shall see as wee are seene, and know as wee are knowne, being exchanged to his image, from glory to glory, by the spirit of the Lord.

The second thing that God in his word willeth us to do, is to beleeve in him: for there is a faith that beleeveth God to be: there is a faith that beleeveth God to bee true: and there is a faith that beleeveth in God.

Every faith is not a saving  
faith

faith, this onely saveth, when we beleeve in God, and rest upon him, for the life of our bodies: saying, *Give us this day our daily bread*: And for the life of our soules; saying, *Forgive us our sinnes*. So that in faith there must bee three things, *Sensus, assensus, appropriatio*, sense, assent, and appropriation: Now it is the applying faith that saves, for it is written, *Thy faith hath made thee whole*.

The third thing God requireth of us in his word; is a sanctified obedience of that which we know and beleeve. For it is written, *This is the will of God, even your sanctification*. Again, *Be ye holy as I am holy, who hath called you*. And again, *Let your light so shine before men, &c.* For it is not hee who cryeth *Lord, Lord*, that shall enter into the Kingdome of heaven, but hee that knoweth



knoweth the will of my Father and doth it.

It is the will of God that wee suffer for him, for it is written, *Let him that would follow me deny himselfe, and take up his crosse and follow mee.*

Brethren this is a lesson the hardest of all for man to learn, concerning God, for man would learne to know God out of curiosity, that he might dispute and reason concerning him. Man would beleeeve both Gods word, and Gods worke out of necessity, when they cannot better do: Like *Pharaoh* and his Magicians confessing the finger of God.

Man also, out of custome, & for civill shame, will some time obey God for feare of punishment, more then for filiall affectiō, but let these all be knit together, they shall not so evidently demonstrate the life of the Christian, as by his

patience under the Crosse. Looke to *Ely*, to *David*, to *Iob*, to the Disciples, and Martyrs, who suffered not onely the losse of their name, and the spoyle of their goods, but also rejoyced that they were counted worthy to suffer for the testimony of Jesus: Looke to Jesus Christ in his agony, *Not my will, &c.*

Laſt of all, becauſe theſe things, O man, cannot be gotten nor made ſo perfect in thee as they ſhould be: yet if thou canſt ſigh for thy deliverance, and groane under the burthen of thy Imperfection, it is an evident aſſurance, that hee who hath begunne that work of grace in thee, will in due time perfect it; for theſe ſighs are not from nature, but from the Spirit of grace, for of our ſelves wee know neither how to pray, nor what to pray, but the ſpirit helpeth our

our infirmities, and maketh request in us, with sighs which cannot be expressed.

But thou wilt say to mee, I have sighed, and groaned, & yet I have had no audience: I answer thee, there is no reason why thou shouldest bee so heard: thy sinne hath dwelt long in thee, and thou art but chastised of late, and from yesterday. Is it reason, that when thou cryest in the anguish of thy soule, either for health or heaven, that thou shouldest bee immediately obeyed? No, no, God called long at the dore of thy heart, but thou wouldest not heare him, why then should hee so suddenly heare thee? I tell thee it is not onely patience, but exercise in patience that doth the turne.

Againe, he hath more then reason to refuse thee: for thou seekest to him, not so much



for the desire of glory, as to  
bee eased of thy smart, and  
therefore hee dealeth with  
thee, as with *Ionah*, that thou  
mayest say with *Simeon*, *Lord,*  
*let thy servant depart in peace,*  
*for mine eyes have scene my sal-*  
*vation.*

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LECT. 9.

*In Earth, as it is in Heaven.*

**I**N the handling of this Peti-  
tion wee have already spo-  
ken of two things, first of the  
word *Will*, and secondly, *bee*  
*done*: Wee must now come,  
and looke to the word *Thy*;  
and in it consider whose will  
must bee done, For under-  
standing hereof, wee must  
know, that *will* is only, truly,  
& properly attributed & ascri-  
bed to three: to sathan, to  
man

man, and to God: I speake of will, as it is a faculty of the reasonable soule: and so do exclude from it, the unreasonable creature: to whom appetite and desire may be assigned, but a will cannot truly bee ascribed. To return then. Sathan is the first to whom will is ascribed in Scripture, for to him are applyed the words of the Prophet *Isay. 14. 13. I will ascend into heaven, and I will exalt my selfe:* above the starres of God; as some expound. But by abuse of this his will, hee hath captived it, both himselfe, and his will to evill, and in so doing hath lost the true priviledge of his will: For howsoever hee willeth nothing, but that which is evill: yet he getteth not done, all the evill that he willeth: for God hath so thrust a bridle in his lips, & a hooke in his nostrils, that without the bounds, and

limits of his chaine, he neither dare nor can go 2<sup>ly</sup> Man hath a title of a will ascribed to him: for as hee is a reasonable creature, consisting of a soule and a body: so also in his soule there are these three things.

An understanding, holding forth light to him: some affections delighting more or lesse in their object according to the light w<sup>ch</sup> is premonstrated thē. And a will, chosing or refusing freely, the object set before him: both according to the light of his understanding, & the delight of his affectiōs.

I have said, that man wil- leth freely, for unlesse *will* had the liberty & free scope there- of, it were no more a willing, but a nilling power: it were not *voluntas*, but *voluntas*.

Now concerning this liber- ty, or freedome in mans will, the Church of Rome, and we have had, and do still as yet, main-



maintaine a long and serious debate, yet not concerning the freedome, and liberty of the will, but concerning the object, which the will of man chuseth or refuseth. It is their error to alleage, that man in the state of corruption, can will good, and will it freely: But wee on the contrary, doe averre, that man in the state of corruption can onely will evill, and that continually.

For clearing of this truth, and that wee may bring the light of God out of this darknesse; Wee must first consider the severall and different estates in the which man hath lived, doth live, or shall live.

Secondly, wee must consider, how farre his will did freely extend it selfe to good, or evill, in these severall postures or conditions of estate. When I looke on the estate & cōdition of man, I find it three-fold.

I 5

First,

First, an estate of integrity.  
Secondly an estate of corruption.

Thirdly, and an estate of reparation.

His estate of integrity, is that, in the which he was created to the image of God, being perfectly righteous, and holy in soule, and body.

His estate of corruption, is that wofull estate of sinne, and misery, in the which hee involved himselfe by his apostacie from God.

His estate of redintegration, is that happy estate to the which hee is exalted in Jesus Christ, whilst by the vertue of his death, and the power of his resurrection, hee is made partaker of the grace of God in this life, and shall be also of his glory in the life to come.

Now these being the severall estates, and conditions of  
man:

man: the question is, what is the true, onely, or adequate object of the will of man, good or evill.

To this I answer: good is threefold: There is a naturall good, a morall good, and a spirituall good.

The naturall good, is that which serveth for the preservation of the naturall life: such are eating, and drinking, sleep, rest or refreshment.

The morall good, is that which preserves the morall life, or civill society of men: such are, to be a Judge, to bee a Magistrate, a Merchant, an Artisan, a Trafiquer, &c.

The Spirituall good. is that which serveth for the begetting, and preserving of a spirituall life in man: Of this sort are the preaching of the word, the administration of the Sacraments, prayer, meditation: &c.

Now



Now, if it shall be enquired, which of these goods, the naturall man, by the power of nature can freely will.

I answer, that in the estate of integrity hee willed them all: In the estate of his corruption, he may will, and do the first two, but not the last: In the estate of grace he willeth the last, yet not freely, for God must first renew his will before hee can will any spirituall good: And when hee hath willed it, it is not fully and absolutely willed, or done as it becomes him: for the law of his body striveth against the law of his minde, and captivates him to death. In the estate of glory, wee shall onely, and continually will that which is good, and spiritually good: for there wee shall bee exchanged into his image, &c.

Thus the truth stands cleere;  
That

That the naturall man, as a naturall man, and before hee bee renewed by grace, can and may will both naturall good, and a morall good : But, to will a spirituall good in that measure, as that it may bee acceptable to God, hee neither can nor may: For howsoever he may preach, distribute the Sacraments, give almes, pray, and meditate : yet are these not acceptable, *For the naturall man knoweth not the things that are of God. 1. Cor. 2. Hee is dead in his sins and trespasses. Ephes. 2. Hee hath not the sonne of God, and therefore can have no life in him. 1. Iohn. 5. 12. Hee hath not the spirit of God in him, and therefore cannot be the child of God. Rom. 8. 14.*

And finally, although his workes were finished from the foundation of the world, yet is hee but a stranger from the life of God : For till his person

person bee first acceptable in Jesus Christ, his workes shall never be approved.

Last of all, a Sathan hath a will, and as man hath a will, so God also hath a will: And to him chiefly and above all, yea most truly, and most properly is the liberty of will ascribed. For hee willeth that which is good, and that most freely, most solely, most absolutely, and most perfectly, because continually. Gods will then, yea, and his revealed will being holy, righteous, and just in it selfe, and of it selfe; is that only which wee crave in this Petition.

But thou wilt perhaps aske me, may I not say, my will be done: No, no, for as God is *primum ens*, & *primum agens*, so is he also *Liberrimum ens*, & *Liberrimum agens*; Hee is the first essence, and the first agent, and hee is the freest essence



sence, and freest agent that ever was. No creature in heaven or in earth, hath either a being, action, or will : but that which is duely and truely subordinated to his Essence, action, or will.

Wouldest thou then crave a reason why thou must not intermixe thy will with Gods will. The reasons are these,

1. As thou art a naturall man, there is great enmity betwixt thy will and Gods will. The Apostle tells us this, *Rom. 8. The wisdom of the naturall man is enmity with God.* Hee saith not only, that it is an enemy to it, but enmity it selfe. Now we know that it is more to be enmity, then to bee an enemy, for an enemy may bee reconciled, but enmity never.

2. It is not good that wee say, my will bee done : For if we get our will, wee would  
many

many times will the things which would tend to our destruction. Thus the children of Israel willed and desired Quailles in the wilderness: and they got their will, but not their well: For when their meat was in their mouth it came out at their nostrils.

3. If wee got all our will; wee should many times sinne against God, willing the things which hee willeth not, and nilling the things which he willeth. Thus did Israel will their returne to Ægypt against the will of God, leading them to the land of their rest. And thus they would have a King, and got one in Gods anger.

Thus I may say boldly, that mans will should not bee sought but Gods, For mans will differeth more from the will of God, then the heaven differeth from the earth. For  
it

it is mans will to live in wealth and prosperity, but God willeth it not, knowing that want is better for us, For when wealth maketh mans wit to waver, and prosperitie maketh him to misknow God: want maketh him wise, and with the prodigall child reclaimeth him from his error.

Secondly, wee would alwayes live at randome, and be free from the Crosse: but God willeth it not, for hee knoweth that without the yoake we are but wilde heifers: But when the Crosse is on our backe, it will teach us to keepe his law.

Finally, wee desire to live long and see many dayes, God willeth it not: And therefore cutteth off the thred of our life, sometimes in the morning, sometimes in the noontide, and sometimes in the evening



vening of our dayes. And by so doing preventeth the growth of sinne in us. Sometimes shutteth our eyes, from seeing the evil that is to come, and sometimes draweth us away from the love of the world, that wee may bee invested with our Masters joy.

Thus by all these palpable documents, hee cleerely teacheth thee, to submit thy will to his : and both in wealth and in want to say : Not my will but thy will be done.

And truly, till this time come, and till thou grow up to this measure of grace : A Scholler thou may be in the Schoole of grace : but a perfect man in Christ Jesus thou art not. For he that would be his Disciple must deny himselfe, and take up his Crosse and follow him dayly.

The totall summe then, of this part of the Petition is this,

O

O Lord since by nature we are created to thy image, and since, in that estate of our integrity we were sufficiently enabled to doe thy will : But now, since by our fall wee are so debilitated & weakned, as that we can neither know thy will nor doe it; Wee runne to thee in the secret and sincerity of our soules, And we begge of thee that by the grace of thy spirit, thou wouldest so reenable us, and strengthen us againe, that thy will may not only bee done by us, but also upon us: That is to say, that we may not onely doe that which thou commandest us in thy word : but also patiently beare whatsoever crosse or calamity thou shalt bee pleased to exercise us with.

And so having ended the first part of the Petition, wee come to the second. The first part was materiall; the last is formall.

formall. *Formatur*, we craved that Gods will might be done in us and upon us. For manner we crave that his will may be done in earth as it is in Heaven.

To come then to the consideration hereof : Whilst our Redeemer prescribeth unto us, the matter of Gods obedience, he prescribeth it in two subordinate periods of consideration.

1. In the place thereof.

2. In the patterne thereof.

The place, hee will have it done *on earth* : The patterne, *As it is in heaven*.

We will first looke to the place of this obedience : And it is earth. By earth many divers men have meant many things diversly. *Tertullian* by earth said our body was meant and by heaven, our Soule : Because our bodies are of the earth and earthly, and our Soules



Soules a spirituall and celestiaall substance. And the ordinary glosse, following *Tertullian*, writing on this place: by the earth have understood the flesh, and by the Heaven the spirit: So that they make the meaning of the words to bee, Let the flesh and the lusts thereof be subdued to the Spirit, and the good motions of the same.

*Cyprian* by earth understands the unregenerate, and such as doe not know God: and by Heaven, just men to whom God is knowne, and by whom he is obeyed. And he makes the meaning of the words to bee: Let them that are not yet called bee brought within the compasse of thy covenant, and the bosome of thy Church, that as wee beleeve, so they may beleeve also: and as thy will is done by us, so it may bee done by them.

Both

Both of these opinions are not only tolerable but also laudable: For we are bound by religion, not only to subdue the lusts of our flesh, and to live after the Spirit, but also wee are bound in charity, to begge of God, that all such as appertaine to his election, may be in due time called, justified, and glorified: That so there may be but one shepherd, and one sheepfold, and God may bee over all, and in all, blessed for ever.

But if I may speak it without the prejudice of so great lights: Howsoever both these Petitions be requisite for the Christian: yet doe not I thinke that either of them be here meant: But with *Chrysostome* I doe thinke that this Petition differs nothing, from that precept of the Apostles. *Collos. 3. 1. If yee bee risen with Iesus Christ, seeke those things that*

*that are above.* By earth then I understand men that are on earth: and by heaven, the Angels of God, and the Spirits of good and just men departed: So that the meaning of the petition is: Since it hath pleased thee O Father, who dwellest in Heaven, to make thy name knowne to us, and be called upon of us: And seeing thou hast honored us by the making us members of thy true Church, and thy Kingdome of grace here on earth: O let thy Spirit of Grace dwell so powerfully and plentifully in us, that as thy holy Angells and glorified Saints doe thy will in heaven: So we that are but weakē and sinfull men may captivate our wils to thy obedience here on earth.

Well then, by Earth wee must understand not only earthly men, but also the place, where,



where, Even on earth, and while we live in it. But let us remarke the word, for it is generall. Our Saviour teaching us the person, the time, and the place of Gods obedience: faith not, Thy will be done in the field, in the city, in the sea, or in the dry land, but *per universum terrarum orbem*, that is to say *per universum orbem terrarum*, Through all the whole world. And as David sayes in his 97. *Psalm*: *Make thy way knowne on earth, and thy saving health to all Nations.*

The persons then by whom he will have Gods will done, are men, who are of the earth, and to the earth returne again. And the place where, in the earth, and whilst wee live in it: For unlesse wee doe the will of God here, wee shall not enter into our Masters joy hereafter.

In the second roome wee must

must looke to the patterne,  
and it is called heaven, by the  
which, as I told you already,  
*Augustine* and *Chrysostome* do  
understand the holy Angells  
of God, and the glorified  
Spirits of men : These are  
said to bee in heaven. But by  
these alone the word is not  
only understood : For as there  
are more heavens then one, so  
are they more that do the will  
of God in heaven, then those  
blessed Spirits alone. I say  
there are more heavens then  
one, and it is cleere : For it is  
said in the preface of this  
prayer. *ὁ ἐν τοῖς οὐρανοῖς* in the  
plurall number : and it is  
knowne and manifest in na-  
ture : For this expanse, or  
void wherein are the fowles,  
is called a heaven, and they,  
the fowles of the heaven. A-  
gaine, these seaven subordi-  
nate spheares in the which the  
seaven Planets doe raigne are  
K called

called heaven also. Againe, that place wherein are the fixed Starres, is called a heaven also. And finally, that place of felicity, which is above all of these is called heaven, and the third heaven, and the heaven of heavens, and the Paradise of God. Now as all of these are furnished with their severall host and inhabitants : So is the will of God done in all of these, by their severall host and inhabitants : For in the lower heavens, which we call our firmament, the will of God is done by the fowles of the ayre, and by the treasures of windes, raine, snow, haile, and the thunder. In the second heaven the will of God is done by the Sunne, the Moone, and the Starres. In the third heaven also the will of God is done by the holy Angells, who have kept their originall integrity, and by the congre-



congregation of the first born,  
who rest from their labours  
and have entred into their  
Masters joy.

The words then are cleere.  
By earth, is meant man, made  
of earth, returning to the  
earth, and living on the earth.  
By heaven, is, meant all the  
host and inhabitants of the  
whole heavens of God, whe-  
ther they be the first, second,  
or third heaven : But chiefly  
the third.

Now the resemblance and  
parallel of the obedience is re-  
markable *As it is in Heaven:*  
For it may be enquired, how  
doe the Angells and Saints de-  
parted obey the will of God  
in heaven.

I answere, they obey it five  
manner of wayes : Speedily,  
Cheerfully, Fully, sincerely,  
constantly and perfectly.  
Speedily and without delay;  
cheerfully and without mur-  
muring;

muring ; fully and without omission, sincerely without dissimulation, constantly without wearying, and perfectly without halting.

Now, is it possible for man to to doe Gods will ?

No certainly : wee cannot doe it speedily, for like *Lot* we linger to goe out of *Sodom*: We cannot doe it cheerfully, for like *Israel* wee grudge, and murmur in the way to our rest : We cannot doe it fully, for the good that wee would doe, we doe not, &c. We doe it not sincerely and without dissimulation, for although wee honour him with our mouthes, our hearts are farre from him : We doe it not constantly and without wearying, for to day we are fervent, and to morrow wee are lukewarme, neither hot nor cold : Neither doe we it perfectly, for we know but in

a part, and see but in a part,  
and our perfection is laid up  
for us, in the life to come.

But why doe we then pray  
for it, since wee cannot at-  
taine to it?

I answere, though we can-  
not attaine to it, yet wee  
should strive after it: For  
there is a time comming  
wherein we shall obtaine and  
attaine to that perfection wee  
aime at: And that is our last  
moment, and day of our dis-  
solution: Like Israel com-  
passing Jericho: And *Sampson*  
groaning under his blindnesse.

*Use.* Now the use of all  
this. When God made man,  
he made him conforme to his  
patterne, for he made him like  
to himselfe, and to his owne  
Image. When God comman-  
ded to build him a Taberna-  
cle, he gave a patterne to it in  
the mount, and never a pinne  
was in the Tabernacle but



what was commanded. So it is here, when Christ Jesus desireth us to doe Gods will; he writeth to us a copy, doe it in earth as it is done in heaven: Not that we are able to attaine to it, but that we must strive after it.

Let us looke but to a naturall Parent: Hee calleth upon his young infant to come, the child cannot goe, but creepeth to him: He calleth on him by his name: the child cannot speake, but he bableth: Hee biddeth him stand upright and alone; but he straight falls: Yet the father doth not measure his obedience by the perfection, but by the endeavour. It is so with God, Hee calleth upon us to come to him: wee cannot come unlesse wee bee drawne. He biddeth us stand stedfast, but wee fall, till he strengthen us. He biddeth us call upon him, but wee cannot  
till

till he first call upon us; and say (as to *Mary*) *Mary*, then straight we answer him *Rabony*. Finally, hee biddeth us doe his will on earth as it is in heaven, and be perfect as he is perfect: But we cannot, till he first give us the thing that he craveth of us. What shall wee then doe, shall wee languish because wee are weak, or retire because we are faint? No, let us creepe, and bable, and struggle: We are acceptable, not because of our practise, but because of our endeavour: Not because of our action, but because of our affection. *Coll. 3. 2.*

## LECT: 10.

*Give us this day &c.*

**H**AVING spoken of the first three Petitions, which concerne the honour and glory of God: It resteth now, that we looke on those Petitions which concern man, and his utility, either bodily or spiritually. It is bodily wants are poured out here in this Petition, and the support and reliefe thereof petitioned.

In handling hereof, wee shall observe the very same order and Method, which we observed in the former: For first we will looke to the coherence of this Petition: and next to the matter comprehended therein. The coherence is remarkable: For the  
Petition



Petition lookes with a two-fold aspect: *viz.* a reference to the former Petitions: and a relation to the ensuing. The reference it hath to the first three Petitions, is, that it serves for a touchstone, to try the right and true title which wee have to the things of this life: For wee live in a world wherein there is nothing which men doe so much affect as plenty and abundance: And there is no man so much abhorred and despised, as the poore man and hee that wants: Howsoever it be absolutely true, that the felicity of man consists not in the possession of the earth, or earthly things (for the Kingdome of God standeth neither in Meat, Drinke, nor Apparell, but in Righteousnesse, peace, and joy in the Holy Ghost.) But wouldest thou know O man, whether thou

K 5                      hast

hast a true title and right to the things that thou possessest, or not, and wouldst thou know whether or not thou enjoyest and brookes them with a good conscience: Then for thy resolution, looke to the first three Petitions, and see how farre they have taken root in thy heart, and how farre thy heart hath beene set on their obedience: So farre thou hast right, and true title to the things of this life, and no farther: For I will assure thee unlesse Gods honour hath beene deare to thee, and dearer then thy owne: Unlesse Gods Kingdome hath beene dearer to thee then all the world besides: Yea and all the world in thy accompt hath beene but losse to thee, in respect of it: And finally unlesse Gods will have beene so deare to thee, that thou hast denyed thy selfe, and undergone

gone the Crosse patiently,  
captivating thy will to Gods:  
I will tell thee thus much,  
an use of the creatures of God  
thou mayest have had, but a  
true title or right to them  
thou never hadst: And to  
speake it in one word, an u-  
surper of Gods creatures thou  
maist bee, but a true owner  
thou never wast. No I must  
tell thee more: There is never  
a bitt of bread that goeth  
downe into thy belly, nor one  
drop of water that goeth into  
thy month, but shall one day  
accuse thee of the wrong and  
tyranny that thou hast done:  
unlesse thou canst shew by  
thy charter that thou art a  
member of Gods Kingdome:  
And that for thy *Reddendo*  
thou hast honored his name,  
and captivated thy will to his  
obedience, for as all things are  
ours whilst wee are Christs:  
So without Christ nothing is  
the



the world is ours : No, they are so farre from being ours, that they sigh and groane against us. *Rom. 8.* And woe bee to us, if when they sigh against us, wee cannot sigh for ourselves. But this is not all, For as this hath a respect to the former Petitions, by way of tryall, so doth it also carry a reference and relation to the subsequent, and that more wonderfull and observable then the former : For it may bee enquired whence it commeth, that hee who was the Son of God, and thought it no robbery to bee made equall with God himselfe : Again, whence it was, that he who laid downe the life of his body, that hee might save the life of our soules : And finally, whence it comes, that hee who did forbid us to care what wee should eate, or what apparrell we should put on.

on: should in this measure be so carefull of our bodies, and the naturall life thereof, that he should preferre a petition concerning the body, before that which concerneth the soule.

Is not the soule of much more worth then the body, and are not the things, that concerne the soule of farre greater excellencie, then those which concerne the body?

How is it then, that hee who is the Prince of our salvation, should bee thus preposterous in his Alphabet, as to recommend to us the care of our bodies before the care of our soules: and the worth of a peece of bread, before the worth of the remission of our sinnes?

To this I answer, Wisdome is justified of all her children: and therefore it becomes us not to judge any thing before the time, for hee is the wisdome

dome of the Father, who hath thus taught us, and as there was no iniquity found in his wayes, so there was no guile found in his tongue.

Hee hath then suffered us to prefixe the Petition which concerneth our body, before those that concerne our soule: not for dignities, but for necessities s<sup>h</sup>ke: For behold, as hee made us, so hee knoweth our frame, and of what mould wee are made: and for this cause hee submitteth himselfe to our infirmities: that by doing so he may gaine us; for wee have not such an High-priest, as cannot bee touched with the sense of our infirmities: but who was made like unto us in all things, sinne excepted.

Will any man then aske the reason of this order, I answer, God hath done it wisely for three causes.

First,



First, to shew us the infirmity of our flesh, or fleshly nature.

Secondly, to shew us the riches of his mercy.

Thirdly, to shew us the true refuge to the which wee should runne in the day of our bodily wants.

I say, first, it is done to shew us our naturall infirmity, and the weaknesse of flesh; who live by sense, and not by faith: For it is with man, (walking in the way to heaven) as it is with little children, walking in their parents families: wee know this to be the defect, and weaknesse of our children: that hardly, or seldome can they bee brought to put on their appa-  
rell, or say their prayers till first they get the promise of their breakfast: it is so with us in the way to heaven; all the promises of God (concerning

ning our felicity there) which in themselves are so large, and infinite : that neither hath the eye seene them, or the eare heard them, or can the minde of man understand them: Yet all of them, of what quality, or number soever they be: can never lead a man to the earnest pursuit of those things that are eternall, unlesse hee get a palpable possession of those things that are temporall. But as *David* said, *This is our death.*

I say secondly, he hath done it for a demonstration of the riches of his mercy towards us, letting us see that hee will passe by many of our infirmities, and overlooke many of our weakenesses ere hee want us; ( So pretious a thing in the eyes of the Lord is the Soule of a man, that hee will give much for it ere hee want it ) looke to the Father, looke

to the Sonne, to the Holy Ghost, looke to the elect angels, to the Saints departed, to the senselesse creatures, and looke to sathan himselfe, and all shall teach you, that nothing on earth is so pretious as the soule of man.

And if our foules, and the redemption of them, bee a matter of so great excellencie; doe you thinke that God will want it for a meale of meat? no, no, farre bee it from us to thinke so: for will hee that feeds the fowles of the aire, and clothes the lillies in the field, be forgetfull of us? No surely, a haire of our head shall not fall to the ground, but by his providence, and if any shall fall, it is not for want of his favour, but for the weaknesse of our faith.

I say thirdly, it is done to shew us the true refuge, unto the which we should all leane  
in



in the day of our want, whether bodily or spirituall: and that is onely to God: For will wee looke to the things of this earth in the day of our bodily want: from whom shall we seeke them but from God, for it is hee that heareth the heaven, and maketh the heaven to heare the earth, and the earth to heare the corne, and the corne to heare Israel.

If hee heare thee, all shall heare thee, but if hee stop his eare, all shall bee deafe and dumbe to thee: For the eyes of all things do wait, and depend on him: While he openeth his hand, they are filled with his blessing: But if hee over-cloud his countenance, they are foreaffraid, and perish.

Now this being the reason of the coherence, I come to the Petition, wherein six things

things are remarkable.

First, what we crave, *Bread.*

Secondly, of whom wee crave it, of God; for wee say, *Give.*

Thirdly, to whom wee crave it: and it is not in the singular number to mee, or to thee but in the plurall number, *Unto Us.*

Fourthly, what a bread it is that we crave, a *Daily bread*, not a dainty bread.

Fifthly, whose bread is it that we crave: not our neighbours bread, but our owne, *Ours.*

And sixthly, for what time it is that wee crave it, not for the morrow, but for to day. *Give us this day our daily bread.*

Whilst I looke on the thing that is petitioned, *Bread*: It is requisite that I search, what is meant, and understood by it. The Ancients and Fathers of the Church have thought diversly

versly of it. *Tertullian lib. de Orat. Cap. 6.* will have by this bread, Christ himselfe to bee meant: and saith that there is nothing can have a more orderly progresse, then that after we have sought the honor of Gods name, the advancement of his Kingdome, and the obedience of his will: to seeke also the bread of life, by the which wee may bee enabled to do those things. And this is Christ himselfe (saith hee) for of him it is written, *I am the bread of life. Iob. 6.* *Athanasius lib. De humana natura suscepta. Tom. 1.* doth by the word *bread* understand the Holy Ghost: and for prooffe thereof, bringeth the words of this very Text *ἄρτον ἐπιβίον*, *Our daily bread*: for hee saith. God hath taught us in this present time, to seeke that bread for our entertainment, whose first fruits shall pre-serve



serve our soule in life, to the life to come.

*Augustine*, writing of the sermon of Christ in the mountaine. *Tom. 4. lib. 2. cap. 7. pag. 349.* by bread doth understand the bread of the Sacrament, or else the bread of Gods word : by the which our soules are kept in life to the obedience of his statutes.

But with reverence let me say, that *Tertullians* opinion (meaning by bread, Christ) cannot stand with the due order of this prayer : for then it were tautologick, for that was sought in the petition, *Thy Kingdome come.*

Againe, *Athanasius* his interpretation cannot bee received, whilst by bread hee meaneth the holy Ghost: for of him wee receive but the first fruits in this life: But of this bread we many times receive

ceive both satiety and surfeit.

Last of all, I cannot subscribe to *Augustine* in this his opinion, nor to the Rhemists his followers, who by bread here understand the bread of the Sacrament, for if it were so, I see no reason wherefore they should debarre the laicks from eating thereof, one licentiating the use thereof to the Priests, whilst God calleth it our bread, and our daily bread, and alloweth to us both the use, and the daily use thereof.

It resteth then, that the truth bee cleared, and so it shall by taking the words literally, and under the name of bread by understanding bakers bread, yet not so strictly but that figuratively also, under it we may cōprehend all things requisite for the maintenance of this our naturall life: such as are, strength of body by nourishment, health  
by

by Physick, warmnesse by apparell, sufficiencie, and correspondence to our labours: and finally, all the meanes and helps that leads to these things: as Christian magistracie, peace in the land, and seasonable weather, So that *Ambrose* looking on the large extent of the word bread, sayeth of this Petition; *Hac postulatio maxima est eorum qua petuntur.* For since, as man cannot live without bread, so his bread cannot quicken him except he have a stomack to digest, and when his stomack is able, hee cannot get it, unlesse the earth afford it: and the earth doth not afford it except it be laboured: and it cannot bee laboured except there bee peace amongst men; and in the very time of peace, mens travels cannot be profitable, unlesse God send both the first and the latter raine: Therefore  
faith



saith hee, in this one word of bread, many things are couched, yea all things that are requisite for the entertainment of our life.

The meaning of the words being thus interpreted, let us make some use of them. Their use is twofold.

*Use.* For the word serves first for rebuke, and secondly, for instruction. It serves for rebuke to the Church of Rome, who by the imposition of their extraordinary, and unnecessary fastings, hope to enter into the kingdome of God: But to those I say, yet not I, but Jesus Christ for me: *Fooles and hypocrites, you make cleane the outer side of the cup and the platter, but within all is foule, and full of ravening.* Foole, dost thou thinke that the kingdome of God standeth in meate, and drinke, or in apparell? No, no, it standeth

deth in righteousnesse, peace,  
and joy in the holy Ghost.  
What careth God I pray thee,  
for a bit of meat, that goeth  
into thy belly, or for that rag  
of clothes, that covereth thy  
nakednesse? When he is hun-  
gry will he tell thee? or when  
hee is thirsty, will hee that  
thou shouldest give him  
drinke? or if he were cold, or  
naked, would hee begge  
the use of thy garment? No  
surely, those things are not for  
him, but for us, and for our  
use: Hee made our bodies of  
the earth, earthly: hee hath  
breathed the breath of life in  
our nostrils, that by it wee  
may live in the body: he hath  
given us also the use of his  
creatures, for the preservation  
of that sparke, till hee recall  
it.

What is it then should  
make man so bold to inhibit  
the use of that thing which

I

God

God hath licenced, or what art thou, O man, that dardest pollute that which God hath sanctified to thee? Well hath the Apostle *Paul* fore-prophefied of thee; that in so doing thou hast a shew of godlinesse, but in effect thou hast denyed the power thereof: for these things may have a shew of wisdom in a will-worship and neglect of the body, but in effect they are but the rudiments of the world, and the ordinances, and traditions of men: for they hold not of our head which is Christ Jesus.

I graunt indeed it fareth not with the soule, and the body, as it fareth betwixt an evill matched man, and his wife: the thing that the one wil- leth, the other willeth not: and if any neighbour shall pacifie the strife with reason, hee hath gained a soule: It is even so with the matter of fasting:



fasting: if, whilst the flesh lusteth against the spirit, and the spirit fighteth against the flesh, wee can beate downe our bodies, and bring them in subjection, it is more then requisite: But if wee shall think hypocritically, by so doing, to merit or procure to our selves the Kingdome of heaven, wee deceive our soules, and our labour is in vaine: for the kingdome of God standeth neither in meat, drinke, or apparell; but in righteousnesse, peace, and joy in the Holy Ghost.

*Use 2.* And as it serves for rebuke of the Church of Rome, so doth it also for instruction to our reformed Church: and that in a twofold manner: for it teacheth a lesson to the rich man, and another also to the poore man.

It teacheth the rich man to eschew covetousnesse, for if

God give him bread, hee gi-  
veth him all that hee oweth  
him: wee cannot bee content  
till our table be richly decked,  
and our cup overflow: but  
alas these things ought not to  
be so; for we came naked into  
the world, and naked we shall  
returne againe. If wee get  
therefore foed, and rayment,  
it becomes us therewith to be  
contented. Nature is not cu-  
rious in her dyet, nor charge-  
able in her fare; shee can say  
with the Poët, *Vivitar parvo  
bene*, all that she craveth, is but  
bread and water, a clout to  
cover her nakednesse, and a  
hole to hide her head in:  
when God sendeth more, she  
can use it with sobriety, when  
God denyeth it, shee can bee  
thankfull, and say with *Iob*,  
*The Lord hath given, and the  
Lord hath taken, &c.* And  
when she seeth the best chear  
in the world set before her,  
shee

she accounteth it all but bread.

The crummes of the rich mans table was bread, although refused to *Lazarus*: and the rich mans sumptuous fare was but bread: *Daniels* pulse and water was bread: and the Kings royall fare was but bread: the huskes of the swine was bread to the prodigall child, and his fathers feast was but bread.

Thus the true christian in all things is content: hee canne bee abased, and hee can abound: he can bee hungry, and he can bee full, he can want, and he can have. *Philip. 4.* And in the midst of his fulnesse, hee is carefull of nothing so much, as that the Lord send not a leannesse upon his soule.

Secondly, as it teacheth the richman to measure the things of this life, not by the ell of his desires which have no



end, but by the ell of nature, which is short & soone contented: so from this the poore man hath a lesson of content. When hee looketh to his neighbour and seeth him better cloathed, better fed, better followed, and better favored then himselfe, truly nature would grudge and murmur in a naturall man: But if thou bee a christian let mee exhort thee in the name of Jesus, whose name is called upon by thee: repressse these fond imaginations: Consider that God hath taken nothing from thee, but what hee gave thee: And that in wisdome, hee holdeth thee short of those things that hee himselfe may be thy portiō. Blessed art thou if he be so to thee. It may be for a time thou hunger and thirst, but thou shalt bee satisfied: and it may be for a time that thou mourne and weepe, but thou shalt

Shalt be comforted, The way to procure thy content, it not to meature thy want with other mens wealth: No, no, but looke to the woe that their wealth hath bred them, and consider how ease, and fulnesse of bread hath made their hearts fat, and hath lulled them into the lethargie of a giddie minde, whilst by means of thy want, God hath preserved his life in thy soule. Wouldst thou then change estates? no, doe not if thou be wise: for they who possesse those things, stand in slippery places, they seldome or never leave their owners without a fall.

How many this day are in hell, who would goe naked to bee partakers of the garment of righteousness: who would be still hungry to get a poore crumme of the booke of life: and dye a thousand

L4 deaths

deaths for thirst, to get one drop of that water, that could coole the heate of that flame which they sustaine: but oh! they cannot obtaine it: they have lost their time, and their judgement is sealed.

While therefore thou hast time, in time, redeeme the time, for the daies are evill: and if thou get food and raiment, learne therewith to be content: and if thou be greedy of any thing in the world, be greedy of grace: for if thou hast the grace of God, thou art richer then *Cresus*: because thou hast Christ, who when hee was rich, became poore, that in his povertie thou mightest be made rich.



LECT. II.

*Give us this day our daily bread.*

**T**He second thing considerable in these words is the person of whom wee aske this, and it is of God; for whilst in the preface wee say, *Our Father*, behold here wee say to him, *Give*.

In handling of this word a supplication, wee have three things to consider; First, to whom it is powred out; to God; Secondly, after what manner; by way of begging. Thirdly, for what reason; because of his command, *Aske and you shall receive*.

The first thing remarkable in this word of the Petition, is, of whom wee crave our bread: and I see, it is of God. Will any man enquire why

it is, that for every peece of bread wee put in our mouth, wee should goe to God and aske it of him: this may seeme a little strange : for there are many, that have more bread lying beside them then they can get eaten, and many (like the rich man in the Gospell) have more in store then they can make use of.

This may well then become the poore man; who when hee dineth in the morning knoweth not where to suppe at night: or if hee have gotten a morsell of greene hearbs at night, knoweth not the next morning where to breake his fast: I thinke it were no fault in him to goe to God, and to begge of him every bit and morsell of bread that goeth into his mouth: for a rich man dineth when he pleaseth, but the poore man when he may.

Yet

Yet to answer, I say, it is requisite for the rich as well as for the poore, when hee sitteth at table, to say, *Give mee*; and that for three causes.

First, for the honour of God.

Secondly, for instruction of the owner, in the right title of the creature.

Thirdly, for his instruction in the remembrance of them that want: and in the use of the creature.

I say, first, that it is done for the cleering of the honour of God, both that he openeth his eare and his hand for our deliverance from our meanest distresses.

It was said of old amongst the Heathen of their God: *non vacat exiguis rebus adesse Iovi*: It is not so with our God, blessed bee his name: The meanest distresse that his servants could ever stand  
in



in, they never sooner opened their mouth to cry, but straight he bowed downe his care and heard them. They could never sooner present their wants before him, then he opened his hands, and filled them with his blessing. And if I should be particular: what is it that God would not give him if hee seeke it of him. Man as a naturall man, hath a naturall life in him: which, as it is from God by inspiration, so it must bee entertained by God and his providence, till he recall it in his wisdom. Hee gave it before we were: he recalleth it before wee bee aware: but hee entertaineth it by making us sensible of our wants, and supplicants to him for our reliefe. *Matt. 6.*

As man is a naturall man, and hath the maintenance of his naturall life of God, so is hee

he ordained by God to communicate, and propagate his peace on earth. Which if hee aske not of God, hee will not give it him : and unlesse that God give it him he shall not have it. Look to *Abrahams* servant, going for a wife to *I-saak*. and to *Sampson*, seeking a wife amongst the *Philistims*. Besides this, peace is requisite for the maintenance of mans life : and this hee cannot have except God give it. For as he is the Lord of hosts, and the leader of our battailes, so is he the God of our peace also. It is he who in the day of battaile, can hisse for a flie against *Egypt* ; and for a Bee against *Ashur*. *Esaie*. 7. 18. So it is hee that breakes the Bow, and the Speare in *Judah*, *Psalm* 40. and cryeth such a peace to his people, that a covenant is made betwixt them and the stones of the field, neither is this

this all. For man, as the servant of God, for his Gods sake, may bee called to suffer. If in that day we call on him, will he leave us? No, no; hee hath forbidden us to care for our accusations, for his Spirit in us shall speake for us: and that with such efficacy, and force of truth, that our adversaries shall not bee able to resist it. *Matt. 10. 19.*

Seeing therefore, all our necessities are manifest before him, our teares in his bottle, the haire of our head in his hand, our supplications in his bosome, and our dayes in his register: Why should we in our distresse feare to draw neare to him: No, it is his honour that wee draw neere. For he hath said, *Come to mee all yee that are weary and heavy laden, and I will ease you. And againe, Whosoever comes to mee him I cast not away: For the bru-*  
*sed*



*sed Reed I will not breake, and  
the smoaking Flax I will not  
quench.*

As it serves for the honour  
of God, to see his children  
come, and seeke a peece of  
bread of him, so it instructeth  
the children of God also, in  
the right use of the creature.  
For it is written, *Man what  
hast thou that thou hast not re-  
ceived, and if thou hast received  
it, why gloriest thou?*

And to make this a little  
more cleere: thou wilt finde,  
that in the use of the creature,  
thou hadst need to goe to the  
Creator: and to say *Give mee  
it*: and that for two causes.  
First, thou canst not attaine to  
it, unlesse he give thee it: and  
next thou canst not have a  
blessing with it, unlesse hee  
give it thee.

First, thou canst not ob-  
taine it, unlesse he give it thee,  
For thou maist rise early at  
*Morne,*

*Morne*, goe late to bed at *Night*, and all the *Day* long eate the *Bread of Sorrow*: But all is in vaine, unlesse God give the increase. Looke to all the things that are in nature, and see what the naturall man can doe to them for their conquest. I presuppose thou art going to the sea: canst thou make the winde blow right in thy saile: thou canst not. For if God would give every man his desire in the winde, such a confused whirlwinde was never seene in the world: so as the whirlewinde that blew downe *Iobs* house, should not bee like it. And therefore his windes sometimes sit in thy face, another time in thy neighbours. And by so doing, and crossing all your desires, teacheth you only to depend on him. For it is he only that giveth. What I speake to the seaman, I speake  
to

to the husbandman, to the  
clowne, to the courtier. Yea  
what I speake to one I speake  
to all. It becommeth us in the  
use of the creature, to doe two  
things. First to deny our  
selves, and then to runne to  
God. First, deny thy selfe for  
thou art weake in a two-fold  
weaknesse : weake in judge-  
ment and weake in power.  
In judgement, not only con-  
cerning the things of God,  
which the naturall man  
knoweth not, but also concer-  
ning the secrets of nature :  
which man knew once by na-  
ture, but knoweth not now  
by reason of his fall. Aske the  
Astrologue, the Soothsayer,  
the Necromancer, and all  
those vaine searchers of vani-  
ties, who doe sow iniquity  
and reape vanity : *And who  
asking counsell at their stock,  
have nothing but their staffe so  
answere them. Hosea 4.*

As



As we are weake in judgement to understand, so are we weake in power how to mannage, not only the things that are of God: but also the things that are of men.

That wee cannot mannage the things that are of God it is cleere out of this example: *David* and *Israel* did purpose to bring up Gods Arke out of the house of *Abinadab*, in a new cart. 1. *Chronicles* 15. 13. But because they thought themselves able enough to follow that businesse, without Gods direction: Looke to *Perez Uzzah* by the way: Looke also to *Israel* fighting against *Benjamin*.

And as it is in things concerning God, so is it in things concerning us, for howsoever we have understanding to know what they are, yet we want wiledome to mannage them aright: Looke to *Israel*,  
who

who did sow much, and reaped little, who did eate, and were not filled, who earned wages but could never get a purse to keepe them in. And in a word : except wee get both judgement to discern of the creature aright, and power to make a right use of it : Wee may say concerning the first : our counsells are caryed headlong : for wee meete with darknesse in the day. And for the second, we may justly say with *Peter, Wee have fished all the night and yet have caught nothing.*

In the last roome whilest wee are commanded, to goe to God and to say to him, *Give*: Wee are taught to know how to use the creatures aright, and that three manner of wayes. First, by travell, secondly, by prayer, thirdly by charity.

By travell because man  
must

must eate his bread in the sweate of his brow.

In his innocency he was ordained to delve in the garden of God. When hee fell, the earth was accursed for his sake: And let him travell as he liketh, yet in the sweat of his brow hee shall eate his bread, and in the use of a lawfull calling, he hath only reason to expect an answerable blessing.

I say secondly hee must pray, for let him toile never so much, except he pray, he shall not speed: For it is written; *Nisi Iehovah, frustra*: and these two are surely knit together, labour and prayer.

For as fighting without expectation, and expectation without fighting: as prayer in a tempest without toiling, and toile without prayer: and as in a Sermon, information of the understanding, without working



working on the affections, and travell on the affections, without information of the minde, is all in vaine. So also in things temporall, neither will our travell alone, nor our prayer alone, serve our necessities : but travell and prayer conjoynd together, make up the worke of our reliefe.

Thirdly it teacheth us, how to commiserate others in their necessities. For there are many, who like *Nabal* cannot yeeld to *David* : or like to the rich glutton, cannot pity *Lazarus*, or like a *Iezabel*, feeding foure hundred false Prophets, and yet can suffer *Eliab* to starve. But in this O man, thou art deceived : For thou canst not get it, till thou say to God, *Give*. And when hee giveth it thee, it is to this end amongst many, that thou maiest not refuse him who saith to thee, *Give*, nor that thou

thou hide not thy eyes against thy owne flesh: For a cuppe of cold water shall not want a reward.

Adde to these our owne use in sobriety: neither pampering our bodies to surfeit like the rich glutton: nor disrespecting them by nigardice: but using them in sobriety: For the belly is for meate, and meate for the belly, but God will destroy them both.

*Use.* Now having spoken a little concerning the person of whom wee crave these things, and the reasons thereof; make wee some few uses thereupon, which are foure. First, it serves to confute the common opinion of Chance. Secondly, of merit. Thirdly, it treads downe our pride, And fourthly, it rebuketh our distrust and dispaire.

I say first it confuteth chance.

chance : For howsoever the greater part of the world bee ignorant of the wayes of the most high, and attribute either their prosperity, or adversity to chance or fortune, yet let the Christian know, that this proceeds from the ignorance that is in them : For there is neither chance nor fortune in the world : but that God, who by the word of his power made the world, by the word of his providence governeth it, and by the word of his good pleasure shall ruine it : hee dwelleth in the heavens : and doth upon the earth whatsoever hee will : that man may know that he it is, who woundeth and bindeth up againe : who killeth and maketh alive : and who having exalted bringeth down againe to the dust, and to the dunghill : and that beside him there is no God: even besides him



him, who is the God of Jacob, and the holy One of Israel.

Secondly, it confutes merit: for who art thou, O man, that darest bee bold to bragge of thy merit? canst thou by thy merit, or the power thereof make one haire of thy head white or blacke? canst thou make the Sunne to shine, or the raine to fall upon the earth to give her increase? No; thou canst not. How much lesse art thou able to pay a rancome for thy owne soule? No, no, alas, thou canst not. It may be thou saist, that thou art rich and increased with goods &c. but Lord open thy eyes to see thy pouerty and nakednesse: and with a temptation, the Lord give the issue to beare it.

I say thirdly, that this word serveth to tread downe our pride: for of all the creatures of the world, man is borne the

the weakest and the most wretched. Other creatures fall no sooner from the belly of their damme, but they can goe, eate, and are covered. Man is borne weak, wretched, unable to walke, unable to eate, and unable to cloath himselfe: And when he hath gotten all that hee can possesse under the Sunne, what hath hee but what he borroweth? He borroweth food from the earth, clothes from the beasts, riches out of the Mynes of the earth, wine and oyle from the trees: And yet hee is proud, as though all were his owne. But foole that thou art, why art thou so miscaryed: Naked thou camest into the world, and naked thou shalt returne againe.

If thou have therefore food and rayment, waxe not proud, for it is but a borrowed spoile thou art proud of, and if God

M

shall

shall strippe thee naked of them, thou shalt know that all was but vanity, and that it is a foolish thing for man, to rejoyce in any thing but in this, that his name is written in the booke of life.

Last of all, it rebukes with a moderate grieſe, for the want of the things of this life. We are to day strong, to morrow weake : to day beautiful, to morrow deformed : to day honourable, to morrow despised, to day rich, and to morrow poore: And in all these our estates no further changed, then our minds are. As long as the Halcyon dayes of our ease and prosperity do last, we over-joy our joyes: and we say with *David*, *Our estate shall never bee moved:* But if God change our portion, our minde is straight changed: Wee are with *David*, *fore afraid.* and as *Paul* telleth us,



us, *Wee murmur as those who have no hope.* But out upon such a weaknesse, it is an evident testimony that wee are altogether carnall, and as yet in our finnes. If our knowledge were better, our affections should bee bettered also: and if wee should once make the Lord our portion, wee should be more glad to want the world then to have it: and to say with *Iob, The Lord hath given and the Lord hath taken, &c.* And with the Apostle, *I count all things but losse, in respect of the advantage I have in the Crosse of Iesus.*

Thus wee have spoken something concerning the giver, and the person to whom we say Give. The manner of the word is remarkable: For it is not a word of prevention: It is not a word of retaliation, it is only a word of supplication and begging.

M 2

That

That it is neither a word of preventiō nor retaliation, l in-  
 itāce from the Lawyers, who  
 say (and that very well) that  
 there are two sorts of gifts :  
*Donationum alia est simplex &*  
*gratuita, alia cōditionata ob cau-*  
*sam futurā.* When we come to  
 God, and say to him, Give, It  
 telleth us that we can neither  
 prevēt him by giving him any  
 thing first or freely, nor yet,  
 when hee hath given us any  
 thing, can we repay him with  
 any recōpēce. We cannot pre-  
 vēt him by giving him first, for  
 that were against his eternity:  
 for it is written, *Who hath give*  
*him first, & it shall be recōpenced.*  
 Neither can we give him free-  
 ly, for that were against his al-  
 sufficiency: *For when hee is hun-*  
*gry he will not tell us, &c. And*  
*the earth is the Lords, & the fur-*  
*niture thereof.* Againe, we can-  
 not give him by way of remu-  
 neratiō, or requitall: *Abra* whē  
 hee

he came to sojourn in the land of Canaan, although all the land was his by promise, yet did hee possesse nothing thereof but a place to bury his dead : and that hee bought from *Ephron* the Hittite for thirtie peeces of silver, even the cave of *Maghpela*. *David* at the returne of the Arke, received the floore of *Arannah* the Jebusite : and yet by way of requitall (*I will surely buy it of thee at a price.*) The children of *Ægypt* in the time of famine, received bread from *Ioseph* : but they paid well for it : when their money failed them, they excambed their flocks, and when their flocks failed, they sold their land, and their inheritance also.

But here is no such dealing betwixt God and us, hee is the giver and we are the beggers : Hee giveth first, For he knew, chose, and loved us,



before wee were. He giveth abundantly, *Wine to make the heart glad, and oyle to make the face to shine.* Hee giveth freely also, for wee have nothing to give backe againe, and he dealeth with us as *Ioseph* dealt with his Brethren: when we open our sacks, wee finde our monies in the mouth of them restored again. Hee will not make Merchandise with us: For his house is not a house of Merchandise, but a house of prayer. And as Christ did in the last and great day of the feast: and *Isay* in his prophesie: So doth God to all of us this day: *Hoe, All you that thirst, come to the waters, and care not for money, come, buy bread without money, and Wine and Milke without a price.*

Weil then is God so libe-  
rall, that notwithstanding we  
bee beggers, yet hee scorneth  
not

not our petitions : but giveth us first, and freely, fully, and abundantly : Is there nothing that thou canst give him, or that he wil accept at thy hāds? Yes, three things, & those are,

First, thanks for what thou hast received : For he requireth this of thee, that thou shouldst take the cup of *Salvation*, and give praise to his Name. That thou shouldst call on him in the day of thy trouble, that hee may deliver thee, and thou maist glorifie him. And if thou doe not so, thou art but a beast, that drinkes of the stream, without remembrance of the spring.

Secondly, come againe also and seeke more, for it is his delight. He is not like man, or the Sonne of man, who feareth to give, for feare of want, or wearie to give, for frequency of petitions. No, his storehouse is not emptied.

*The eyes of all things looke up to him, hee openeth his hand, and filleth them with his Blessing.* Neither wearieth hee with our frequent petitions: but the homelyer we are, we are still the welcomer.

3. Remember also to give to the poore the thing that thou wouldest give him: For he that hath pittie on the poore, lendeth to the Lord: and hee that giveth to any of these a cup of cold water shall not want a rich reward.

LECTIO



LECTIO 12.

*Give us this day &c.*

**A**fter the search and en-  
quire of the word, *bread*,  
and of the word, *give*, which  
wee have explained to you in  
our two last sermons : It re-  
steth now that wee take a  
view of the third word, *Us*,  
That wee may truly know  
to whom, and to whose use  
it is that wee begge at the  
hands of God this bread.

In handling of this petition  
the words are very remarka-  
ble : whereas they are seve-  
rall in their litterall sense : so  
are they also, in their moral  
and spirituall use.

The first is a word of  
M 5 demon-

demonstration, and evidence: For it sheweth us whereof wee stand in neede, that is, *Bread*.

The second is a word of faith, and sheweth us upon whom wee should depend for this *Bread*, and that is, *Give*.

• The third word, *Us*, is a word of charity: begging *Bread*, and all necessary support, not for our selves alone but also for the mutuall members of the mysticall body of Jesus Christ.

The fourth word, *Ours*, is the word of a good Conscience.

The fift word, *Daily*, is a word of contentment.

And the last words, *For this day*, is a word of confession.

Wee have spoken of the word of demonstration, and of the word of faith. Let us

now

now looke to the word of charity, *Vs.*

This I say is the Lecture of charity, and that I may cleere it, heare mee but a little.

If any shall enquire, why I am commanded to say, *give us*, and not *give mee*, I answere, it is done for three causes.

1. For the reference it hath with the Preface of this Prayer.

2. For the reference it hath with Gods providence and will.

3. And for the reference wee should have one to another, as mutuall members of the mysticall body of Christ.

In the Preface and entry of this Prayer :  
When our Redeemer  
CHRIST JESVS  
leaderh us to God to powre  
out



out our wants before him, and to supplicate at his hands the support of those wants: hee will not suffer us to say, my Father, but, *Our Father.*

The reason is, none can truly call him, my father, but Christ Jesus alone: Hee is his father, and his only by nature. he is ours, onely by adoption: and in him, and through him. It was hee, and he alone, who (being the image of the invisible God, and the engraven forme, and character of his person) could onely and absolutely say unto him, *My God, my God, why hast thou forsaken mee:* and say to us for our comfort, I goe to my Father, and to your Father; and to my God, and to your God: shewing us, that by nature wee are without hope, and without God in the world: but that in him, wee have a fellowship

ship with God, and are made partakers of the divine nature.

And now as in the preface hee would not suffer us to go to God, unlesse wee were first incorporate, and made members of his mysticall body : so here hee will not suffer us to begge any thing at his hands, whether temporall or spirituall : but that wherein we must represent the necessities of our brethren, as well as our owne: and supplicate their reliefe as well as our owne. In a word, as in the preface, hee taught us, how wee should draw neere to God, & begge a blessing with *Jacob*, under the garment of *E/au*: So the use wee should make thereof, should be, a due remembrance of that Christian communion, and fellowship wee have one with another in him: rejoycing with them that rejoyce,  
and

and mourning with them that mourne: and remembring them that are in bonds, as if wee our selves were afflicted in the body.

Secondly, I say, that we are taught so to say, to make us submit our selves to the providence of God:

For there are many in the world, upon whom God hath bestowed both riches and wealth in abundance: and they have no sooner received the, but straight they forget both God as the giver, and their brethren as fellow owners of their portion.

And of this sort of men it is that the Prophet *Hosea* speaketh, whilst hee reproveth Israel and Judah for sacrificing to their owne nets.

To the end therefore, that man may know that hee hath nothing but what God giveth him: and that God giveth it to



to him to this end, that hee should communicate to the necessities of them that want: hee will not suffer him to say, *Give mee*: but *Give us*.

Would you see the truth of this cleared in a naturall, and domesticke example. Looke upon the Mariner when hee goeth to sea: his ship is fraughted by some owners: he is laden and her wares are full. The tide offereth occasion, and shee is towed out to the road to wait upon the winde: shee lyeth there a good space, and findes no winde. Would you know what maketh her want winde so long: I can tell you: because she prayeth for nothing, but for her faire winde. If her sailes were filled, shee careth not whose be empty, nor whose voyage be crossed.

But tell mee, O man, hath God in his ever-ruling providence

dence nothing to doe, but to serve thee, and thy appetite alone. No, no, hee hath more to serve then thee: and therefore in his infinite wisdom, he sometimes sendeth thee a faire and prosperous gale of winde: sometimes againe hee maketh the winde to blow contrary, that thou mayest learne in the sense of thy owne weaknesse, to rest content on his providence, and with a contempt and disdain of thy owne selfe-love, to rejoyce as much at the good of thy brother, as if it were thy owne; and to grieve as much at his losse as if the losse redounded to thee, equally with him.

Last of all, in this direction wee have a square rule, limiting to us the use of the creature: which is this: as in the begging of it wee should bee faithfull, so in the managing thereof

thereof wee should bee charitable.

It was the errour of *Naball* to possesse a well covered table to himselfe, but to forget *David*, and his distresse,

It was also the errour of the rich man in the Gospell, to crye peace to himselfe: and to the rich glutton, to forget the necessities of *Lazarus*.

But were these things tolerable, and approved of God?

No, nothing lesse, for wee are all members of one body: and wee should communicate one to anothers necessities, and that in love.

I say, first we are all members of one body: for where have you seene at any time the members of one body forgetfull, or senselesse of the indigence of another: if a thorn do but pricke us in the toe, all the body hath a sympathy,  
and



and fellow feeling with it: the tongue can complaine, the eye can search for it, and the hand can pluck it out againe.

It is right so with us, in our spirituall incorporation. Wee are all parts of the mysticall body, whereof Christ is the glorious head.

Is it seeming then, that any one part shall suffer, and the other shall have no sympathy or fellow-feeling?

No surely: for it is an evident testimony, that wee are not of the body, unlesse we have that fellow sense that is here required.

Looke to the example of the politicall body, and to the example of the waters running through the whole veines, and chanelles of the earth: And learne with *Augustine* to say, that God, *Per eum qui habet iuvat egentem, per eum*

*eum qui non habet, probat habentem.*

But, what is more, thou must not onely give him for the reliefe of his necessities, but also thou must give him a love and sincerity of affection, for if thou should give all that thou hast to the poore, unlesse thou have love, it is all abomination in the presence of God, for our wealth of it selfe, it is not a blessing, unlesse charity animate, quicken, and give it motion.

*Use.* Now out of al this which hath beene said, there ariseth to our instruction two things remarkable, the first rebukes the miser; the second rebukes the proud: I say first, we have here a lesson of rebuke to the miser, the worldly worme, & the earthly wretch, and that for 3 causes; first for that hee is a murtherer: secondly, for that he is a perverter of the ordinance

dinance of God : and thirdly, for that hee is a foole.

I say, first he is condemned here as a murtherer: for while God hath ordained meat for the belly , and the belly for meat, hee starves in his misery: and for a miserable preservation of an handfull of dust; hee kills his body, which should have an habitation to the holy Ghost.

I say, secondly , that the miser, and the wretch is a perverter of Gods ordinance, for God hath said, *In the sweat of thy browes thou shalt eat thy bread*: now the miser can toile and turmoile himself in sweat, and in blood sometimes, to get a peece of bread , but when hee hath gotten it, hee cannot for the heart of him make use of it, nor take of it to serve his owne necessities,

I say, thirdly, he is rebukeable as a foole, and why? because



caule out of a diffident care of his body hee killeth his soule; for whilst hee distrusteth the providence of God towards him manifested in the widow of *Sareptas* barrells, hee hoardeth up treasures against the last day, which in the fulnesse of time shall eate up his flesh, as it were a fire.

Secondly, it rebukes the proud: for if God but once distinguish us one from another, with never so meane a portion of estate, it is a wonder to see how farre, hee that hath, 'dispiseth him that wanteth; as if either wee had procured that of our selves, which wee have, or that they were not of our mould that want.

But toole, why should thou bee so miscarried? All the power that thou hast cannot make a white haire of thy head, blacke, nor a graine  
of

of seed that thou castest in the ground to grow up againe, nor thy clothes to keepe thee warme, or thy meat to feed thee, except God adde a staffe to thy bread. Why shouldest thou bee proud then, or why shouldest thou misknow thy neighbour? knowest thou not that a short time can make thee equall with the poorest begger that goeth abroad? *Iob* in one day was rich in posterity, ere Even he had not one to pisse against the wall; the Sunne at his rising saw him rich in Asses, Oxen, and Sheepe, ere night he had none of them.

In the morning hee was strong and vigorous, in his health; ere night, hee scraped his sores with a potchard.

In the morning hee had a wife to lye in his bosome,  
ere

ere the noone-tide in the day,  
hee is turned to a rocke of  
offence ( *Curse God and dye.* )  
God bee mercifull to us,  
how uncertaine, and transito-  
ry are the things of this  
life.

Why should wee either  
bee proud, and overjoy in  
them :or niggards, or spa-  
rers of them, not lending  
to the necessities of the  
poore?

The Lord teach us humi-  
lity, and commiseration, that  
our soules may be safe in the  
day of our Lord Jesus.

Now in the fourth place  
wee have set downe to us a  
word of conscience, whilst  
wee call it, *Our bread.*

For in so doing wee crave  
of God, that hee would so  
accompany our travels with  
his blessing that wee walk-  
ing and travelling in our  
calling for our necessities,  
may



may have rather to be helpfull unto others, then burthenable to any.

But here there would a doubt seeme to arise, wee have confessed already that we are indigent, and have no power of our selves to procure any reliefe of our necessities, unlesse it bee given us from above, how is it then since wee have nothing but what wee receive of God, that we should be bold to rejoyce and call it *Our*? I answer, it is no vaine rejoycing to call that which God giveth us, *Ours*:

For the blessings of God communicated to us are ours in three respects, first, as they are given to us in Christ. Secondly, as they are acquired by us in our lawfull calling. Thirdly, as they are sanctified to our use by the Word and Prayer. I say first they are  
*Ours,*

Ours, as wee are in Christ; for if wee bee living and true members of the mysticall body of Jesus Christ, then all the things in the world are ours, for it is written, *All things are ours whilst wee are Christs, for Christ is Gods*, Get once a gripe of Christ by faith, and thou may boldly call the world, and all that is in it thine. It is true indeed, many men in the world have a better gripe of the world then the Christian. Looke to the Apostles: Yet none had so good a right to it, for though they wanted the use, yet they had the onely title; And though they possesse nothing, yet had they true title to all things.

Secondly, the creatures of God are ours, and we acquire them in our lawfull calling, not robbing, not spoiling, nor deceitfully, or trecherously

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living

living on the sweat of another mans brow, and eating the bread of violence. *Prov.* 14. Thinkest thou, O man, or woman, that there is no more required of thee, but that thou shouldest rise in the morning, and having washed thy hands, sit downe to thy dinner, and from thy dinner, to thy supper; and from thy supper to thy bed: No, no, this life is too easie to bee honest: Thou must eate thy bread in the sweat of thy brow. Art thou a Magistrate, goe to the bench, exercise there justice and judgment: defend the innocent, and relieve the widdow, and fatherlesse. Art thou a Mariner, get thee to the helme, and travell through the deepe: Art thou a Minister, get thee to thy booke, reade, meditate, and pray: and look to whatsoever calling God hath called thee



thee to, that therein thou bee exercised, or else, cover thy table, as well as ever the rich glutton did: It shal be turned to a snare, and thy prayer to sin, except thou can say, that this bread is my bread, being won in a lawfull calling, and procured by the sweat of my brow.

Thirdly, it cannot be called thine, except thou hast sanctified it by the word and prayer. The children of Israel had a table prepared for them in the wilderness, but for want of this grace of sanctification, it turned to their ruine: for whilst the meat was in their mouth, it came out at their nostrils, and they perished in the wilderness, having fat bodies, and leane soules. It was not so in the dayes of our saviour Christ Jesus in the dayes of his flesh: hee had five thousand people

to feed with five loaves, and two fishes : but hee lifting up his eyes to his father, did not onely procure satisfaction to the eater, but also superabundance.

Thus then the creatures of God are justly called ours, when wee get any right to them in Jesus Christ. Secondly, when wee eat them in the sweate of our brow. And thirdly, when they are sanctified to our use, by the word, and by prayer.

*Use.* Hence wee have these lessons to learne : first, Labour, O man, to be ingrafted in Jesus Christ, for all things in heaven and earth are his, and submitting themselves to him, acknowledge him their onely Lord. It is hee by whom the Sunne giveth his radiation & light. It is hee that covers the earth with fertility, and plenty. It is he that commands the  
the

the windes and they blow, he speakes to them peace againe, and they are hushed and still.

It is hee, lastly, who sayeth to raging waves of the sea, here shall ye come, and go no further, and behold they obey him with feare.

Since reines of all things are in his hands, and the diſpenſation thereof in his power, labour thou to get a gripe of him by faith, and nothing ſhall be defective to thee; it may be that he can ſometimes cut thee ſhort of theſe things that he gave thee, houſe, wife, children, proſperity or health; what matters it of all theſe, give him his will therein; and let it bee ſeene to the world, that thou art in him, by thy patience, & I will promiſe thee, in the name of the living God, Hee ſhall either reſtore thy captivity ſeaven fold, or elſe hee will give thee ſomething



better then all the world, even himsefe.

It is a pittie to see so carefull as the men of the world are to get the things of this world, and so carelesse as they are to get him without whom they can never have true title. nor right to the world, or to any thing in it : Can a house stand without the foundation? can a tree grow without the root? or can the body live, that is cut off from the head? no surely. Now if it bee so in nature, & in these naturall unions, how much more must it bee in the spirituall? Hee is our head, our husband, our foundation, our root; having him wee have all things, without him wee have nothing. For as there is no condemnation to them that are in Jesus Christ : so there is neither hope of grace in this, nor glory in the life to come, to any that

that are not incorporated into him.

Secondly, as no man can call the creatures of God his, except hee who is in Christ Jesus: so in the second place, none can call the things of this life his, except hee acquire them in a lawfull calling; and this should teach the sons of men, to take heed how they acquire their goods. One wanteth, and lyeth by the way, and robbeth the poore. Another wanteth, and seeketh it of the devill by an ill meane, like *Saul*. A third wanteth, and with words of deceit hee stealeth into the house of the widdow, and fatherlesse, and devoureth them, under pretence of protectiō, like *Absolon*. A fourth wanteth, and because hee is ashamed to begge, hee must bee a sparke of contention: and like a Salamander live on that fire

of division. But enquire of these men, I pray you, if they eate their owne bread: I answer, their throats are wide, and their stomacks ample: but to say, they eate their owne bread I dare not; for their conscience teacheth them, that they grinde the faces of the poore, and eate up the people, as if they were bread.

And for this cause it is, that judgement commeth upon the land, because such men are not taken heed unto. If the belly god, if the wizards, and consuler with sathan, if the Salamander, and contentious man, should be forced to eate their owne bread, then peace should bee within our walls, and prosperity within our palaces. But because these, and such as these are tolerated, therefore it is that this land shall tremble, and every one mourne that dwelleth therein.



therein. Sackcloth shall be on all loynes, and baldnesse on every head, and the end of our visitation shall be a bitter day. One thing onely resteth, That we may eate our owne bread, wee must be carefull to have the same sanctified to our use, by the meanes of the word of God, and of prayer; And this serveth wonderfully to rebuke the beastly ingratitude of men & women in this time: For instead of begging a blessing, when wee sit downe, or being thankfull when we rise, wee swallow up the blessings of God in forgetfulnesse: Yea wee sit downe to eate and to drinke and rise up to play; and turne the grace of God to wantonnesse: like beasts drinking of the streame without remembrance of the fountain. Neither is this the private and domesticke error of this land; no this is that pub-  
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lique canker and gangren that hath fully and fowly overspread the face of this nation.

Let us lift up our eyes, and behold the regions about us: where is there peace or plenty to Church or Commonwealth, but amongst us? Enquire of the higher or lower Germany: enquire of Cilicia: enquire of the *Palatinate*, of France, and of Spaine it selfe. All of them have beene smitten as a reed in the water; famine, the sword and the plague have destroyed their inheritance, depopulated their riches, overturned their glory, and laid their strength on heapes in the streetes, onely wee have beene left as a signe, and wonder to the world, both of peace and plenty: for our table hath beene prepared in the sight of our enemies, and our cup hath runne over: but have wee beene thankfulle?

full? no surely, wee have  
neither rightly acknowledged  
the day of our visitation, nor  
wisely considered the things  
that concerne our peace, but  
rather have continued in sinne,  
that grace may abound, Well,  
this Halcion time will not  
alwayes rest; remember Tirus  
and Sidon, Chorazin and  
Bethsaida; and by them learne  
in time to redeeme the time,  
else out of time we shall for-  
row desperately, because wee  
would not sorrow sooner.

LECTIO



## LECT: 13.

*Give us this day &c.*

**A**fter the explanation of these foure words which have already preceded in this petition, to wit, first a word of faith, leading us to God, *Give*. Secondly, a word of charity, *Us*. Thirdly, a word of necessity, *Bread*. Fowerthly, a word of good conscience, *Our*. Wee must now come to consider the last two words (*viz.*) a word of content, and a word of limitation. A word of content, *Dayly*. the word of limitation, *For this day*.

The first thing considerable is the word of content, *dai-ly bread*.

There is not one word in this Prayer, that hath undergone more variety of translations,

nations then this word. Ter-  
 tullian reads it ἐπιμασσιον *quotidia-*  
*num*. But as he tooke not the  
 word Bread literally but spi-  
 ritually for Jesus Christ who  
 is the true bread of life, so  
 hereby the word *quotidianum*  
 or ἐπιμασσιον hee understands not  
 the daily and frequent releefe  
 of our corporall necessities  
 but of our spirituall needs:  
 For so he writes, *petendo pa-*  
*xem quotidianum, perpetuita-*  
*tem petimus in Christo, & indi-*  
*viduitatem a corpore ejus.* St.  
 Augustine looking on Ter-  
 tullians opinion giveth way  
 to it, but not *simpliciter*; For  
 hee not only allowes his spi-  
 rituall signification, but with-  
 all hee addeth the temporall.  
*Panis quotidianus ideo dicitur,*  
*quia nobis necessarius est, sive*  
*spiritualiter, sive carnaliter,*  
*sive utroque intelligatur mo-*  
*do.* Athanasius saith, ἐπιμασσιον  
 hoc est, *memoria futurum.*  
 Give

Give us our bread that is to come. *Cujus primitias habemus dum in communionem Corporis Christi admissi sumus.* Hierome himselfe looking on both the Evangelists *Matthew* and *Luke*, findeth the originall word *ἐπιποσιον* to bee one. But if he bee the author of the vulgar translation; I see no reason why he should have interpreted *Matthew* one way and *Luke* another. For hee interprets *Matthew* in the word *επιποσιον* to signifie *Super substantialem*, in the word of *Luke* he interprets it *quotidianum*.

But to leave the altercation, wherein these great lights of the Church have engaged themselves; I would labour simply to embrace the truth, and with the Syriack translation to call it *panem indigentia*, the bread of our necessity and want. So that howsoever all of these interpretations bee tolerable



tolerable; *Tertulians* taking it for Christ. *Athanasius* taking it for the first fruits of the Spirit, and *Augustine* taking it for the Bread of the Sacrament, and *St. Hierome* for the supersubstantiall Bread, yet this I finde safest in the midst of such a storme of interpretations, to follow the Syriack translation; and by the word of *Daily Bread*, to understand the bread of our daily necessity.

To this interpretation subscribes both *Calvin* and *Beza*. *Calvin* taking the word for the bread of Gods providēce, of the which we stand daily in need, and is called *the word that cometh out of the mouth of God*. And *Beza* taking the word litterally out of the Greeke for that Bread which is able to adde to our substance. So that the true and native signification and sense  
of

of this petition is this, Lord give us the supplement of our necessities both for matter and for manner ; For matter our bodies are earthly, and drawing neere to the earth stand in need of daily support, support us therefore daily with *Bread*. And for manner; because little will content nature, suppose our desires bee extravagant, give us that which may refresh nature and maintaine this our natural life. For if wee get food and rayment we ought therewith to bee content.

Now this being the interpretation of the word, the uses arising therefrom are worthy of our remarke also.

*Use.* The uses that are drawne from the consideration of the words are two-fold, viz. For rebuke and for instruction. It serveth for rebuke to the Church of Rome, whose

whose schollers, I meane the Rhemists, following *S<sup>t</sup>. Hierome* in his interpretation, have interpreted the word, and hold fast for it, that the word *amictus* doth onely signifie *super substantialis* or supersubstantiall bread. But I would enquire of them to what use this obsolete and obscure word should be used amongst them. Are not the words of greatest familiarity, of greatest force also ? Yes surely : For God who had sundry times and in diyers manners, made himselfe knowne unto the world of old by his Prophets and Patriarkes, under types, shadowes, figures, and tropes, he hath now in the end of time made himselfe manifest to the world in Jesus Christ his Son, who was the image of the invisible God, and the ingraven forme and character of his person



person, and that in such a plenty and purity of revelation, that none can bee excused by reason of ignorance, for, *If our Gospell bee bidde it is bidde to them that perishe, in whom the God of this world hath blinded the eyes of their mindes.* So, seeing then even there where people sate in darknesse and in the shadow of death, if God have made a true light to our eyes, why should they bee termes of ambiguity and phrases of darknesse to obscure and eclipse the light and sun-shine of Gods truth, by keeping up from the people the word of God, and giving them the service of God in a strange tongue. I know, wherefore this can serve, but for one or two causes, either that they may shew themselves heires to the Scribes and Pharisees, whose chaires they claime: For they locked up the key of knowledge

ledge, they neither entered into the Kingdome of God themselves, neither would they suffer others to enter : Even such are the followers of the Church of Rome at this day; they sit, as they alledge, in the chaire of *Moses*, and *Peter*, but with any of *Moses* traditions or of *Peter* his sanctions, they will not trouble so much as their little finger, and fearing least any should enter into the Kingdome of God, to their greater crimination too, like blinde guides they keepe their people in blindnesse, and by the obscurity of words so eclipse and obscure the truth, that unawares Millions of soules are by them ledde captive unto destruction.

*Use.* Neither doe they in this alone expresse themselves to build the sepulchers of their fathers the Scribes and Pharisees;

Pharisees ; But what is more, they really doe expresse themselves to be the sonnes of their Father the divell, who knowing assuredly that nothing in the world can bee so forcible to extract a blessing from the hands of God, as Prayer: Nor any thing so strong and powerfull to binde up the hands of God from correcting and judging us. as is the frequent and familiar confabulation and Prayers of his Saints: Hee therefore labours to withdraw men altogether from prayer, or else if he cannot get their mouthes stopped but that they must pray, then hee will have them praying in an unknowne tongue, that their table may be turned to a snare, and their prayers to sinne. It is a wonder to see what folly is amongst them, they will not go out of doores, without a crosse about their neckes, as if



if it were an Antidote against whatsoever danger either spirituall or temporall: And yet there is none sheweth himselfe a greater enemy of the Crosse of Christ; For howsoever in word they confesse him, yet in their idolatrous practise they deny him; and having a name that they are living, in effect they are dead. Yet this is not all, such an overruling power and sovereignty hath the Prince of darknesse got on them, that when their conscience is opened to see their sin, and their affections lead them to God, to deprecate the remission of their sinne, hee tongue-tyeth them that they cannot speake to God: And if they speak at all, it is but a rapsody of idle words, numbred out upon their Beades, as if God delighted in much babling,  
or

or Sathan could bee conjured with tale and number only of *Pater nosters*. But foole, that thou maist know, that God is a Spirit, and will bee worshipped in spirit and truth: If thy service be spirituall and sincere though weake, yet it is welcome; *For the bruised reed hee will not breake, and the smoking flaxe hee will not quench*: But if thou dally with him in a Tautalogie of unknowne words, all is in vaine; because hee will cast backe the dust of thy sacrifice in thy face for praying to him with thy tongue, when thy understanding is without fruit.

Againe, as it serveth for rebuke of the Church of Rome, so it serveth also for instruction to us of the true and pure Church; and that in these three respects;

First, in the matter of our  
true

true understanding.

Secondly, in the matter of our true content.

And thirdly, in the matter of our true desire.

I say, first, that in this word, we have a lesson given us to enforme our understanding: For whilst wee goe to God and seeke of him *Daily Bread*, wee cannot but instruct our selves in the sense of our daily want. Who is hee that hath a house and a daily raine drop in it, but will goe to the Slater and make him re-paire it? Who is hee which hath a ship which is leaking, but will goe to the carpenter and have it repaired both with timber and calfatting, Or hee that hath a wounded body, who will not goe to the Physitian and daily dresse his wound, and binde it up againe, till it bee cured? It is even so with us in the matter of



of our spirituall wants. Wee dwell here in Tabernacles and houses of clay : This day there is a droppe in the rooffe, to morrow a balke of our timber is cracked, and the third day there is a crevis in the wall. To whom shall wee goe but to the Master of the worke ? and that daily, that by our daily necessities, wee may daily have our recourse to him, and in our daily approaches confesse and acknowledge his daily providence. Wee are also Mariners, and wee are wounded men : Who shall make our shippeteight ? Who can cure our wounds, but hee who is the spirituall carpenter and Physitian of our Soules ? In all our distresses let us have our recourse to him ; For hee will not weary in doing us good, if we can come to him without wearying ; For in  
due

due time, wee shall receive our reward, if wee faint not.

Secondly, in this word wee are taught how to bridle our affections: for the desires of men are infinite, and have no end: they are like the horse-leech, that saith alwayes, Give, give, and like the grave that is never satisfied. Yet behold, O man, it were good for thee, to set bounds to thy desires, for God in his wisdom hath put in this Petition a word of content, *daily*: That as the globe of the earth is girded about with the Meridian line, so these earthly hearts of ours may be girded about, and kept in frame with the compasse of content. It is with us in this last age, as with Israel in the wilderness: for when they gathered their Manna, God commanded that they should gather but an Omer, and either under or

O

above

above, according to the number of their family. It is even so with us, God will not give us a liberty to seeke the things of this earth, but with measure, and mediocrity, so much as may refresh, and maintaine nature with a reasonable content. But though this bee the ordinance of God, O how exorbitant are the desires of men? how wastfull is our excessse in meate, drinke and apparell, & purchasing of lands? I say, wee are wastfull in excessse of our meate, drinke, and apparell: for there is more on one of our tables at one time, then would satisfie all the poore of the city, if it were well parted. We drinke at once more cups of health, then *Bacchus* did in his Orgyes. And one suit of apparell on our backe is bought at a dearer rate, then all the revenue of many of our heires can



can amount to . Looke againe upon our purchasing: God commandeth us to seeke nothing but our daily bread, but behold, wee joyne house to house, land to land, and inheritance to inheritance: and when wee have done all that wee can to make it large and ample, if there bee but one foote bredth of ground under our window, or within the smoake of our chimney, that is not ours, O how sicke are we of discontent with *Acbab*, till *Naboths* vineyard bee added to our inclosures . And yet if wee would consider how soone wee may be taken from it; how deboist an heire wee shall leave it to: or how little ground will content, and conteine us when wee dye: I hope wee should not bee so earth hungry . But all our error is in this, wee forget the word of Gods ordinance;

*daily*. And wee dreame of a word of eternity, *Evermore*: So the folly of the one overshadows the truth of the other in us; and wee become forgetfull of the word of God: If thou get food and raiment, thou should bee therewith content. .

Thirdly, it should captivate our will to the entertainment of a daily familiarity with God: for this is sure, we have nothing, but what God giveth us daily, why should wee not then run to him daily, & hourly to seeke it? Brethren, I cannot looke without pittie upon the estate of the weake Christian in this point: for in it hee is inferiour to the poorest begger that goeth in the streete; the begger, because he knows that he hath nothing but what good people gives him, hee goeth into the open wayes where people have greatest resort

fort, and because his necessities are daily, and quotidian, therefore hee is not ashamed to bee a daily and quotidian begger, but in this wee come short of him, for we are all as indigent of grace as hee of meanes, and yet hee can begge daily, wee cannot: hee can betake himselfe into the place of support: but wee will not: the place of our support is the Church: the strength of our begging lyeth in prayer. The begger wearyeth not to goe into the high wayes; we weary to come to the Church: he wearyeth not to supplicate with all the termes of necessity hee can invent; wee weary ere wee can breath two or three words, though but for fashion. But heare, O my hearers, these things should not be so; for as our necessities are so much the more urgent, by how much they are spirituall:



so should our prayers be, both the more frequent and fervent, by how much the Kingdom of Heaven is not obtained but by violence, and if at any time our petitions be returned to us without successe, it is because they want heart. I have many times told from this place, that, that which *Martha* said to Christ, concerning *Lazarus*, may be truly said to our soules, concerning prayer, and the continuance thereof; shee said, *Lord, if thou hadst beene here my brother Lazarus had not dyed*: so thou and I, and all of us may say, If prayer had beene here, this ill turne had not falne in our hands: for prayer is not the worke of flesh and blood, but of the Holy Ghost; where it is, hee is; and where hee is guide, wee cannot so stumble, but of necessity wee must rise againe. So much I have spoken

ken concerning the word *daily*, which I called a word of content: there rests now in all this Petition but a word, *This day*: This I called a word of limitation: and by it I meane to limit and put an end to this Sermon.

By the word then of, *This day*, I understand this present moment of time, in which we live, called by *David* a yeare: *The yeares of men are but three-score and ten. Job* calleth it a moneth, *I have had for my inheritance but the moneths of vanity*: and here it is called a day, because as yesterday is gone, and is no more, so wee shall bee to morrow. Wee have nothing in time, or of time, which wee can truly call ours, but *this day*; and in it, but this moment: God then in his wisdome, hath not onely set bounds to the quality of our desires, calling them but *daily*,

but also limiteth the time and continuance of them to this day: but if any worldling shall grudge at his lease, as being too short, let him know that the words are not mine, but Gods. For whatsoever endowments of grace, hee hath given to the sonne of man, hee hath given it under the title and precinct of *this day*, he said to the Sonne of man, (his own Sonne, the Lord Chirst Jesus) in his instalment: *Thou art my beloved Son, this day have I begotten thee.* Psal. 2. Hee said to his people Israel, (his sons by adoption) *The Lord hath chosen thee this day to bee a peculiar people unto him.* Deut. 26. Hee said to his servant the Prophet *Isay* in the time of his calling: *This day have I set thee up over Kingdomes, & over nations: Isay 1. 10.* Lastly, hee said to the theefer on the Crosse: *This day thou shalt bee with*



*with mee in paradise.* Neither is this the onely and sole title, and precinct of his endowment, but also the title and sole reciprocation hee craves of us, and that both in the matter of his obedience, and of our content and desires.

In the matter of our obedience, hee will have it to *day*: To day if you will heare his voice, harden not your hearts. And of our desires: *Give us this day our daily bread*, and reaso good it is that it should speake so; for by so saying, first, hee pares the covetous mans nailes. Secondly, hee bindeth up the prodigalls hands, and cutteth downe the Epicures vaine hope. I say, First, by this word hee pares the covetous mans nailes, for hee will pare them himselfe, hee lets them grow that hee may scrape, and scratch, and gather together, without

satisfaction of desire, without wearying in travell. He riseth early in the morning, and goeth late to bed at night, and all the day long eates the bread of sorrow: as if his belly was like his heart triangular, and incapable of satisfaction: but foole that he is, what is this he doth? knoweth hee not, that wee are but here to day, and away to morrow: for *All flesh is grasse, Care not therefore for the morrow, but let the morrow care for it selfe: for this day hath enough of its owne griefe. Et magno apparatu breve iter vita non instruitur, sed oneratur.*

Secondly, God by this word bindes up the prodigals hands, for it is the desire of many men in the world to have God giving them, not one peece this day, and another peece to morrow, as we stand in need of it; but wee will

will have al our portion together, as the prodigall child said, Father, give mee my portion that befalls mee: and when hee got it, you know what became of it. God therefore being wiser then wee, will not cast all our patrimony in our lap together, but like a wise father, will give us our estate, but peece & peece, and will see how we imploy the little hee lendeth us, that hee may make us Lords over much, and wee may every day honour him in the suit and request of his supply.

Lastly, hee curreth the vaine hope of the Epicure, who like an atheist makes covenant with death, and an agreement with hell: and saith with the whore in the *Revelation*, *I am a Queene, and shall see no mourning.* To this man God cries here as hee cryed to the rich man



man in the Gospell, saying, *Foole, this night they shall take thy soule from thee* : so here hee cryes to the Epicure ; This day thou shalt dye, and shalt not see the morrow : by one dayes disease I will beat that foule of thine out of her citta-dell. *Watch therefore, and pray, for yee know not at what houre the theefe will come* . One day is too long to dwell in the tents of *Kedar*, but in the presence of the Auncient of dayes, there is fulnesse of joy, and at his right hand, there are pleasures for evermore. ;

LECTIO 14.

*And forgive us our trespasses.*

**I**N handling of this Petition we have two things to consider, the coherence or dependence of this Petition with the former: and next the tenour and force of the Petition it selfe

The coherence is evident, in the conjunctive particle *and*. For whilst in the last petition, Our Redeemer Christ Jesus teacheth us to begge of him things meete for the maintenance of this our naturall life, hee packed up the Petition in some few words of necessity: so here, knowing that man is too much addicted to set his heart, and fixe his affections upon the earth, and the things thereof, in a snatch as it were, hee recals us againe  
to

to the consideration of the soule, and teacheth us to hunger, and thirst for righteousness, and the life, and well being of the soule. For what shall it availe a man if hee winne the whole world, and lose his owne soule?

In a word, by the conjoyning and tying of this petition to the former, I can resemble our Saviour to nothing better, then to a wise and skillfull Pylot, who seeing his company sicke, and weary with continuall stormes at sea, when he knoweth hee is neere any land, letteth his sick, and faint hearted company go on shore to refresh themselves, to get the aire of the land, to take in new victuals and provision, to serve the necessitie of their succeeding voyage: but if hee finde them to begin to be enamored with love of the land, and the pleasures



tures thereof, straight wayes  
hee sendeth a boat on shoare,  
& reclaimes them frō the sur-  
fet of their pleasures, telling  
them, that if any amongst  
them would bee at home, at  
his owne Countrie, hee must  
come aboard againe; for it is  
not the dallying with the  
pleasures of a strange country,  
that will bring him home to  
his owne soyle. It is even so  
with our Saviour in these  
words: for in the first three  
Petitions wee were set to sea,  
and commanded to saile home  
to heaven: for whilst man ho-  
nours Gods name, advanceth  
Gods kingdome, and doth  
Gods will, what is hee doing  
but sailing through a stormy  
sea, to a good harbour, and a  
quiet haven of rest? now be-  
cause, while men have lanch-  
ed out to the sea of the world,  
and are sailing homeward, ma-  
ny crosse windes and boiste-  
rous

rous stormes hinder them by the way : Christ like a discrete and mercifull pylot, and master of our ship, in the last Petition giveth us this day our daily bread, sets us on shoare, and lets us play a while in the free aire, and refresheth us with the pleasures of nature, giving us leave to satiate and satisfie our selves with such provision, as the necessity of this our naturall life required at our hands: but knowing very well the nature of man, that when hee getteth leave to play with the world, hee will take a large inch to the ell: and that instead of satisfying his necessitie, hee will inebriate, and surfet himselfe: therefore in this Petition, *And forgive us our trespasses*, hee shootes a boat after them, and calls them to come home, and to come aboard againe, for feare

feare, that by playing too long with the world, and the pleasures of the shoore, they lose the opportunity of their voyage homeward: for as the wisdom of the world is foolishnesse with God, so the love of the world is enmity with God: and whosoever is a friend of the worlds, is an enemy of God. *Iames 4. vers. 4.* And this I take to bee the reason of the coherence of this Petition to the former.

*Use.* Let us now looke upon this tye and particle of conjunction, that wee may learne something from it.

The uses, and observations which arise here-from are these.

First, it teacheth how to use the things of this world. Man, since the fall of the first *Adam*, hath brought nothing into the world with him, but an uncircumcised heart, and a  
body



body of sinne dwelling in his flesh, and from thence as from a bitter roote of corruption floweth nothing in all his conversation, but fearfull and rebellious transgressions, amongst the which this is one, and the chiefe, that his heart is become earthly and muddy: in the beginning hee had a body earthly, and from the earth, but his soule was celestially, and from above, not onely in respect of essence, but also in respect of the faculties, and the qualities of these faculties; now by his fall his soule is made like his body, though not in essence, or faculties, for they are still spirituall, yet in respect of the qualities of these faculties: for the understanding of the naturall man knoweth nothing, but the things of the earth: his affections delight in nothing, but that which is earthly: and his will

will practiseth nothing but that which is of the earth, and in the earth: but these things ought not to bee so; wee are come from home, and are returning thither againe. Doth it become a pilgrim whilst he is in the way, to be overtaken with the pleasures of the way? no certainly: for if hee bee in love with the pleasures of the way, hee shall never attaine to his journeyes end. Do you not remember what is written in prophane stories concerning *Theseus*, and *Atalanta*, a woman of exceeding swiftnesse, who being overtaken with the love of the golden balls which *Theseus* let fall by the way, lost the race, and the reward of it? But why do I cite a prophane story; looke to the word of God, and the truth therein contained, there you shall finde, *Iudges 7*. That the  
◦ Lord

Lord chosing out an army for *Gedon* to overthrow *Midian*: he first sent away the fearfull and faint hearted, which were two and twenty thousand; then hee sent away those who fell downe on their knees, and dranke water, which were nine thousand, and seaven hundred; so that there remained of all the host of *Gedon*, but three hundred to overthrow their enemies; and these were such as stooped not downe to inebriate themselves with the waters of the river, but snatched at them onely, with their hand, refreshing onely the tip of their tongues, and continuing their journey. It should bee so with us, in using the things of this life: wee should use them as though wee used them not: hee that rejoyceth should not bee over-joyed in his rejoycing, and hee that is in griefe should not bee over-grie-



grieved in his sorrow. He that hath, should not be proud: hee that wanteth should not dispare; *emmes* and moderation should bee showne, as men knowing that the fashion of this world perisheth: Let us therefore bee like *Jacob*, *Gen.* 28. 20. And like Christs disciples, *Ioh.* 6. *Labour not for the meat that perisheth.* And like *Israel*, *Hof.* 2.

Secondly, wee have here a second lesson, which serveth for our instruction, and I pray you consider it. Man if hee want, he murmures, he grudgeth, and repines. It was the error of *Israel* in the want of water; to murmur against *Moses*, in the want of bread, and of flesh: So that his heart was grieved. *Rachel* in the want of children could murmur; and say to *Jacob*, *Give mee children else I die.* And *Abrahams* himselfe in his barrennesse

nesse could say to God, *Elia-*  
*zar* my servant shall bee my  
heire So hard and indured are  
the hearts of men, till God  
both make them see and feele  
the force of his care and pro-  
vidence towards them: neither  
is the discontentment, and  
grudge of men cleare in the  
example of these Fathers, but  
also in our own daily and quo-  
tidian practice: the poore  
man is no sooner fallen from  
his estate, then through dis-  
trust of the providence of  
God, hee must steale; the sick  
man is no sooner in the bed  
of his disease, but hee sends  
for a wisard to see if hee can  
recover. The man, that is  
wronged, hath no sooner re-  
ceived his affront, or word of  
reproach, but straight his  
sword must bee his judge and  
decider of his quarrell: and  
his owne hand must censure  
that, which hee can neither  
digest,

digest, nor cast up againe.

But tell mee, O man, from whence proceeds this thy folly? wantest thou? is there not a God in heaven, of whom it is said, *The eyes of all things do looke up and trust in thee, O Lord.* Art thou sicke? is there not a God in Israel, in whose hands are the issues of life and death? Art thou wronged? knowest thou not that vengeance is the Lords, and he will repay: For it is a righteous thing with the Lord, to render tribulation to them that trouble us, and peace unto us in the day of rest. Why do wee then in the day of our trouble wrong both our selves, and our sufferings by our precipitations? Knowest thou from whence this thy precipitation floweth? because thou knowest not, I will tell thee. It floweth absolutely, from the want of  
the



the sight of thy sinne. If thou knewst wherefore thy goods were taken frō thee, wouldst thou murmur? No. If thou knewst wherefore thy health was taken from thee, wouldst thou grudge? No. if thou knew from whence thy wrong came, wouldst thou repine? No. All the distemper cometh from this, thou knowst not the cause of it. Thy sinnes that are not forgiven thee, are the cause of all thy calamity. If thou hadst but truly repented thee of thy sinnes, and by faith gotten the assurance of thy pardon: I will assure thee thy captivity should have bin redeemed, & thy righteousness should have shined as the Sun at the noontide of the day but as long as thou hast neither gotten thy sins pardoned thee, nor hast pardoned others their sinnes against thee, it is no wonder, though thou say  
to

to God, Give mee this day my daily bread, and get it not, for it is sure that the Lord heareth not, nor accepts of sinners, for as it is true, that the seede of the righteous man was never seene to beg his bread for want: so on the other part it is as true, The candle of the wicked shall be put out, and another man shall take his charge. The evidence hereof is cleare in Israel, in the dayes of the Judges. Looke to *Sheba*, and *Iesabel*.

Thirdly and lastly, as it rebuketh us for the dirty and muddy quality of our hearts, and instructeth us in the true cause and occasion of our wants, so it teacheth us how to use the creatures aright, or rather how wee should examine our selves aright after the use of the creatures; when man sitteth downe to use the creatures of God, Three  
P things

things are required of him: Premeditation, sobriety, examination: Premeditation in acknowledging his unworthinesse of them, for in themselves they are the good creatures of God, as well as thou art, yea, in some respect they are better then thou: for though thou wert created to a more glorious image; yet by their innocency they have kept a more glorious station, for thou hast sinned, and not they, and they subject to vanity, not because of themselves, but because of him, who hath subdued the under hope. Sit never downe therefore, O man, to thy dinner without preponderatio. Whē thou seest the creatures of God set before thee, know, and remember, they lived once, as thou livest now; and what reason had God, to bring them from asfarre, and take their



their life from them, and to give thee liberty to use them: but his mercy, and not thy merit; his favour, not thy deserving? that the sense hereof may teach thee, that his grace is every way his grace, though thy sin be out of measure sinfull.

Adde hercunto, that as premeditation is requisite before their use, so sobriety in their use; for it becomes us not to sit downe and glut with them, as if wee had nothing to do but to fill our bellies, and satisfie our desires: No, no, meat is ordained for the belly, and the belly for meat, but God will destroy them both. And he that hungers but for the food that perissheth, may satisfie himselfe for a while, but in the end hee shall both hunger and thirst, and shall not bee satisfied at all. This was the advertise-

ment that our Master Christ Jesus gave to his Disciples; Take not care for your belly what you shall eat, or for your back what you shall put on, for your heavenly Father knoweth whereof ye stand in need before you aske, and he will not suffer you to want the thing without the which you cannot serve him. Use then the things of this life soberly for thou hast more then thou broughtest into the world with thee, thou hast more then thou usest well, and thou hast more then thou canst take out of the world. If thou get therefore food and raiment, learne therewith to be content.

Thirdly, before thou rise from the table examine thy selfe, and see wherein thou hast made thy selfe unworthy of the succeeding use of his creatures, by the abuse of those

those which thou hast received: For I will assure thee, when man is full, hee waxeth wanton: and the plenty of his table maketh him oftentimes fall into those sinnes, which the hungry heart falleth not into. It was not in the time of *Noahs* sobriety, that his nakednesse was discovered, but in the time of his excesse. It was not in the time of *Lots* sobriety, that hee fell into incest, but in his excesse. It was not in the time of *Ammons* fasting, that hee fell before *Absolon*, but in the time of his feasting. When God therefore hath filled our bellies with good things, let us not rise without due examination of our owne hearts, to see wherein wee have sinned. Let us with *Iob*, sacrifice every morning after our festivities: for it may bee that the fulnesse of our cups hath made



us blaspheme our God : as it was with Israel, they sate downe to eate and to drinke, and rose up to play : and they felt the wrath of God upō the, in the fatnes of their bodies, & in the leanness of their soules

Since therefore God hath coupled these things together, let no man put them asunder, but let all flesh in trembling examine himselfe: and when hee hath said, *Give us this day our daily bread*, let him withall adde, *And forgive us our trespases.*

Now I feare I spend too much time in the description of the dependance, and coherence of this petition with the former, and of the uses arising therefrom : It resteth now that wee come to the Petition it selfe, in which, two things are remarkable ; a supplication, and a covenant or condition, by which the supplication is

is sealed; first, the supplication is, *Forgive us our trespasses;* the condition sealing the covenant is, *As wee forgive them that trespass against us.*

We must return to the supplication it selfe, in which, five things do subordinately offer themselves to our consideration.

First, what wee are by nature; sinners, & Gods debtors.

Secondly, what wee aske concerning our naturall estate in sinne, and that is pardon, and forgivenesse.

Thirdly, from whom it is that wee aske this pardon: and it is neither from Angels in heaven, nor man on earth, but from God our Father in Jesus Christ, whose habitation is in heaven, and who hath given us in his Sonne the hope of the same inheritance.

Fourthly, wee have to consider the interest wee have

unto this sinne, that wee crave to be pardoned, and it is *Ours*.

Fiftly and lastly, wee must consider the extent of this our supplication, and it reacheth not onely to our selves alone, but also to all our brethren, and fellow-members of the mysticall body of Jesus Christ: and therefore wee say not, Forgive mee, but, forgive us: and this I thinke is the true and lively anatomy, and opening up of the first part of the Petition: the other wee shall weigh and examine when we come to it.

The first thing considerable here is our estate & condition by nature, which is two waies expressed: first, in the essence thereof & next in the denomination: the one privately couched in the bosome of the other, the other publique, manifesting the depth of mans misery: the essence of his misery is, that hee



hee is a sinner. The true title & indigitatiō of that his estate in sin is, that it maketh him to be Gods debter. But to return: our estate by nature is not essentially set downe here, but by way of denomination: for here *Matthew* saith, *Forgive us our debts*, while *S<sup>t</sup> Luke* saith in his 11. Chap. *Forgive us our sinnes*.

Now to returne to the consideration of this our naturall estate; it is here set downe two wayes: first, by denomination, and then by confession. It is denominated a debt: it is confessed whilst wee begge pardon for it.

The denomination is a debt: many titles and names of signification are given to sinne in Scripture. Sometimes it is called *Ανομία*, sometimes *Αμαρτία*, sometimes *πνευματικὰ ἔργα*, sometimes *ἡγούρα*, sometimes *πυγμάστις*, & sometimes *βέβηλα*,

and here it is called *ὀφείλημα*. All of these words important enough, to signifie and expresse the depth of that misery, into the which man by sinne hath fallen. Yet none doth more truly expresse his misery then this, that by sinne hee is become Gods debtor: but thou wilt say, O man, How comes it to passe, that by sinne man is made Gods debtor, seeing God neither requireth sinne of man, nor is sinne a debt due to God? But to answer this, I would have thee to know, that there are divers sorts of debts which man oweth: there is a naturall debt which man oweth, there is a spirituall debt, and there is a civill debt which hee oweth. The naturall debt is that which hee oweth to death, and shall pay it will hee nill hee: for wee came all of us into the world, but upon this condition

condition, that wee shall goe out of it againe, for dust wee are, and to dust wee must returne: for it is appointed for all men once to dye, and after death judgement shall come. Our earth must returne to earth, and our spirit to God that gave it.

Finally, this earthly house of our tabernacle must bee dissolved, &c. And this is called the first death, which is nothing else but a separation of the soule from the body for a time, till God reunite them both in glory. The Spiritual debt is that, which man oweth to the God of nature, and it is twofold, either the debt of obedience, or the debt of punishment. The debt of obedience is the debt of righteousness, *Rom. 8. 12.* The debt of punishment is called the second death, to the which man is bound for satisfaction



faction of the justice of God in case of not performing, and paying of the debt of righteousness. The debt of righteousness is truly and properly called debt. The debt of punishment is but figuratively and improperly so called: and that for two causes, first in respect of the antecedent: and next, in respect of the consequent. In respect of the antecedent, righteousness, which we should have obeyed: and in respect of the consequent, punishment, which is due to him that disobeies, as it is written, *Tribulation, and anguish shall bee, &c.*

There remaineth a third debt that man oweth, and it is mixed, for it is partly religious, and partly civill. Religious, when according to the prescript of the word of God, wee give reverence to whom wee owe reverence, feare

feare to whom we owe feare,  
and love to whom wee owe  
love: civill, when wee render  
to every man that which wee  
have borrowed, remembring  
that it is a blessing to owe  
nothing unto any man, and  
the curle of the wicked, that  
he borroweth and payeth not  
again. *Pfal. 87.*

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LECT: 15.

*And forgive us our debts.*

**I**N the end of our last Ser-  
mon wee looked on the  
words of the Petition it selfe,  
wherein wee found foure  
things considerable.

First, what wee are by na-  
ture, sinners, and debtors to  
God, whereof wee have spo-  
ken in our last Sermon. Now  
it remaines, that wee go for-  
ward

ward to consider the other three parts; and first of the pardon of our sinne.

*Forgive*: In handling of which word I purpose not with *Salmeron* the Jesuite to dispute concerning the propriety of the word, and to search whether it had beene better to have said, *remitte*, then as it is here, *dimitte*. I will onely according to the received & approved custome of the Church, speake of the word, as it implyeth a pardon, & free remission of our sins, which are our spirituall debts. For never did man speake in so naturall a dialect as this is, for all the other conditions displayed the condition and temper of his faith: this the condition of his nature: these implied the good he hoped for: this demonstrates the present misery, & body of death, under which hee lyeth, sigh-  
eth



eth and groaneth, desiring to be eased: and to speake truly, what can bee more acceptable unto God, then the confession of sinne, and the suit of pardon. Did not our Redeemer, in the dayes of his flesh, call upon all them that were weary and ladened, to come to him, that hee might give them ease of their burthen, & rest to their soules? Whilst therefore, hee shall see us acknowledge our burthen, & confesse our debt, shall we not be welcome to him? O know this, O man, for thy cōfort, the shepheard never rejoyced more, in the recovery of his lost sheepe: nor the woman, of her lost penny: nor the father, of his lost sonne, then God is well pleased, and glad of thy returne to him, ready to forgive thee thy debt, if in humility thou canst but acknowledge it, for it is written,  
*Blessed*

*Blessed is the man that confesse:h his sinne, and forsakes it; but hee that hideth his transgression shall not prosper.* Well then, seeing wee have in the first word confessed our burthen, and debt, let us now come to the second, and consider our desire of pardon, and release.

*Forgive:* Debts are released and forgiven two manner of wayes; either freely, by pardoning the debtor; or else legally, by exacting the debt, and so acquitting it.

Againe, this legall release, and acquitting of debt, is two wayes: first, when the debt is paid by the true debtor. Secondly, when it is satisfied, not by the true debter, but by him who became suerty for him: & to this effect it is that *Iustin. telleth us, Inst. l. 3. tit. 30. Tollitur omnis obligatio solutione ejus quod debetur, non tamen interest quis solvat, necum is qui debet*

*debet, an vero alius pro eo.*

Now shall we looke on mans sinne as it maketh him Gods debtor; and enquire how it is forgiven. I answer, O man, thy sinne is forgiven thee, both ingenuously, and legally. Ingenuously, because freely, and voluntarily. Legally, because thy debt is paid, though not by thy selfe, yet by thy suerty Jesus Christ, who hath done all, suffered all, and paid all, that it behooved thee to doe, to suffer, and to pay, for the satisfaction of the justice of God: hee did it for thee, and thou hast done it in him. But that this may be the more cleare, and the termes of our pardon may bee the more distinctly known, let us consider the debt of sinne, as it is severally imposed upon three severall sorts of persons, to wit, the reprobate Angels, and men: on the elect amongst the  
sonnes



sonnes of men: and on the Sonne of God, for the lost sons of men.

Now according to the diversity of the imputation of this debt, so is the release and pardon thereof diversly and severally graunted: the reprobate Angels and Sonnes of men have the debt and burthen of sinne imputed to them: but the pardon and release of sinne, neither doth nor ever shall appertaine unto them: for with them the Lord doth, and shall deale in the severity of his justice for ever, for they shall bee cast in prison, where they cannot come out till they have paid the uttermost farthing: And because they cannot pay, they shall not be forgiven.

The elect sonnes of men, who are chosen vessels of mercy, and appertaine to the covenant of grace by vertue  
of

of their election, had the debt of their sins imputed to them, when as they were borne dead in their finnes and trespasses, and were strangers by nature from the life of God, as well as the children of wrath; but now, blessed bee God through Jesus Christ our Lord, the release and pardon of our finnes: for that which was impossible to the law in so far as it was weak, because of the flesh; God sending his owne Sonne in the similitude of sinfull man, and that for sinne, condemned sinne in the flesh, that the righteousness of the law might bee fulfilled in us, who walke not after the law but after the spirit.

Lastly, the Sonne of God had the debt and burthen of of sinne imposed upon him; not of his owne sinne, for hee that knew not sinne was made sinne for us. And with him  
God

God hath dealt with such rigour of his justice, that hee came from *Bosra* with red garments, hee hath trodden the wine-presse of the Father alone: and in the anguish, and bitternesse of his sorrow, cryed out, *My God, my God, why hast thou forsaken me?* If wee shall looke to the persons to whom this release and pardon of sinne is promised, and promulgated, wee shall finde it, that it is onely to the elect vessels of mercy, and to the children of Gods free love: whereas to the reprobate men and Angels, there is neither promise, nor hope of pardon left. For their judgement is sealed, and their condemnation sleepes not.

Againe, as to Jesus Christ the mediator of the new covenant, a free pardon hee obtained not: he paid the utmost farthing, that was requisite for



for the satisfaction of the justice of God: onely to man, and the elect amongst the sonnes of men, hath God voluntarily and freely forgiven the burthen, and the debt of sinne. And I call this a voluntary and free forgivenesse, for three respects. In respect of God the Father: in respect of God the Sonne, and in respect of God the Holy Ghost.

For I say, first, in respect of God the Father, for hee who said, *In the day that thou shalt cate, thou shalt surely die*: said also, *the seed of the woman shall tread downe the head of the serpent*. And againe, *God so loved the world, that hee sent his owne Sonne to the death of the Crosse, that whosoever beleeveth in him should not perishe but have eternall life*. It is free also in respect of God the Sonne; for hee as willingly and freely assented to the great worke of  
mans

mans redemption ( howsoever the way was sharpe, and thorny ) as the Father was willing in his eternall wisdom to propose it. And therefore it is written of him, that he laid his life down, and tooke it up againe, hee laid it downe, for none could take it from him, and hee tooke it up againe, for it was impossible, that hee could bee holden of the sorrows of the grave.

Lastly, the pardon and remission of our sinnes, is free in respect of God the Holy Ghost: for willingly and freely, without any merit on our part, he commeth downe, and dwelleth in our soules, illuminates our understanding, rectifieth our will sanctifieth our affections, makes intercession for us, with sighs, and groanes that cannot be expressed, and keepes us by the power of his grace through faith.

faith to eternall salvation; for it is written, *Because wee are sonnes, God hath sent the Spirit of his Son into our hearts, whereby we cry Abba, Father.* And againe, because wee of our selves know neither how to pray, nor what to pray, the spirit helpeth our infirmities, and maketh intercession for us with sighs that cannot bee expressed. And also it is written; *That as hee hath begotten us to a lively hope by the resurrection of Iesus Christ from the death, to an inheritance which is immortall and undefiled, that withers not away: but is reserved for us in the heavens:* So also he keeps us by the power of the Spirit through faith to eternall salvation.

*Use.* Now having thus cleared the meaning of the word, it rests that wee make use of it for our instructions: and the uses that arise from



it are two: the one serveth for rebuke, the other for comfort: the rebuke falleth on the Church of Rome: the comfort shall returne to us, and to every soule in whom the grace of God dwelleth. The rebuke that ariseth to the Church of Rome is this: in these words wee are commanded to crave pardon for our debts, in the plurall number, and indefinitely, now wee know this to bee true, that those Propositions which are indefinite, are universall in correspondence. Whilst then wee crave pardon and forgivenesse of our debts, wee universally begge mercy, and pardon for all our sinnes, for both originall and actuall sins. For our sinnes of infirmity, and our sins of presumption, for sinfull omissions, and commissions: for the sinfull thoughts of our heart, and words

words of our mouth, and actions of our conversation. Now in respect of all these wee have need to draw neere unto God, and to say, *Forgive*; What meane those Doctors of the Romish Church to teach, that there is a sort of sinne, which in it selfe, and of it selfe is veniall; and that some onely are mortall: but it is cleare out of the word of God, that there is not any sin which is not mortall: for every sinne is a breach of the law; and every sinne and transgression shall receive a just recompence of reward. Hee that sinneth without the law, shall perish without the law: and hee that sinneth under the law, shall bee judged by the law: and againe, *The wages of sinne is death*: I graunt indeed if wee looke to that excellent price that was given for our sinnes, no sinnes are mortall;

Q for

for such is the worth and excellencie of that blood of Jesus, which speaketh better things then the blood of *Abell*, that whosoever shall have part in it, shall stand without spot or blemish, before the presence of the glory of God, with joy, and whosoever shall have but a drop of it to sprinkle on the posts of the doore of his soule, the destroying Angell shall not come neere him, but though his finnes were as red as scarlet, yet by vertue of his blood they shall bee as white as snow; But on the other part, if thou shalt looke upon thy sinne in its owne nature: and because of thy esteeme, and account of it, it seeme veniall to thee, wilt thou therefore say that it is veniall in it selfe? O foole that thou art, thou deceives thy owne soule. The smallest coyne



coyne, and the basest bullion that beareth the Kings stampe on it, is as currant, as the richest and purest gold that is seaven times tryed in the fire: and to counterfeit that coyne is as reall treason, as hee that either adulterates or falsifies the purest coyne: It is so with us in our debts to God: the meanest offence wee can commit is as culpable of judgement, as those that are of greater nature; for wee must not judge of our sinnes, according to the quantity, number, or quality, but chiefly according to the person and Majestic against whom they are committed. Is not hee as great a theefe that robs the cottage of the poore as hee that robs the Palace of the Prince? yes surely, and greater, for the Prince hath wherewithall to repaire his losse, but the poore hath not. Tell mee, I pray you, is

there any sinne in the world  
smaller then the point of a  
thorne? no surely, yet the  
meanest thorne that was in  
the crowne of Christ drew  
blood of him. The thornes  
that were in that crown were  
thy finnes: it was thy finnes  
that drew blood of him, and  
peirced his heart while there  
came blood and water out of  
it gushing: and yet, vaine  
man that thou art, thou wilt  
say they are veniall; how canst  
thou call that veniall, and of  
no weight, which was rated  
at so great a value, as the suf-  
ferings of the Sonne of God,  
the least drop of whose blood  
was of more worth, then all  
the worme-eaten children of  
men on the earth? Look ne-  
ver therefore, O man, upon  
thy sinne, in the judgement,  
and with the eyes of nature:  
that is but a false prospective,  
and deceiving glasse: looke

on it as it lay on the backe of  
Jesus; and as the weight there-  
of pressed the Sonne of God  
downe to the grave; and then  
if thou dare, come and call  
sinne veniall, I hope thou wilt  
not: when it turned the moi-  
sture of *Dauids* body to the  
drought of summer: when it  
made *Ezechiah* chatter like a  
swallow, and mourne like a  
dove: when it made *Iob* that  
hee could not swallow his  
spittle: was there any word of  
a veniall nature in sinne? no,  
no, no such thing. The Saints  
of God have not known this  
dialect, nor spoken in this  
Idiom: it is but the voice of  
him that is dead in sinne, and  
trespasses: The Lord learne us  
to see our sinnes aright, and  
then surely wee shall confesse  
that our sinnes are not veniall,  
but mortall.

Secondly, as this serveth  
for the rebuke of our neigh-  
bour



bour Church in Rome : so it serves also for our comfort, and consolation, whom God hath delivered from the yoke of that bondage, and the night of that darknesse: for tell mee, O man, what greater consolation can come to the soule of the Christian, burthened with the weight of sinne, then to say, thy sinnes are forgiven thee? but such is the force of these words, *Forgive us our debts*; for as in the word of debt, he sheweth the weight of our misery: so here in the words of forgiveness, hee sheweth us the riches of his mercy. Was it not I pray you, a great worke, & a work passing the capacity of man, when God created the world, he made all things of nothing; whē nature telleth us, that of nothing nothing can bee? was it not a great worke to call for light out of the midlt of darknesse:  
and

and by the power of a naked word to make a glorious splendor of light shine out of the midnight of darknes? Finally, was it not a great worke to animate a peece of clay, and by blowing on the dust of the earth, to make it a living soule? All of these were great indeed as workes of creation, but as it was said, behold, a greater then *Salomon* is here: so is there here in the matter of our redēption, a worke greater then all these: for loe he made not all things of nothing; but of that which is worse then nothing, sinne; for sinne is nothing but a privation. Hee brought light out of darknes: but here a greater light out of a greater darknesse; for when wee sate in darknesse, and in the shadow of death, hee made a great light to arise unto us, for in his light hee made us to see light, hee ani-

mated our clay, and breathed the breath of life in our nostrils, being dead in sinnes and trespasses, hee quickned and begot us to the hope of immortality: finally, here is that worke passing in excellence, and eminent above all humane admiration, that wee being his debtors for tenne thousand talents, & not having one farthing to pay him, hee hath freely forgiven us all our debt, to the admiration both of man and Angels: when the Angels who fell have not obtained a way of reconciliati-on, hee hath found out for poore man a way of peace: insomuch that what man could not pay, hee hath freely, fully, and finally released; requiring nothing of man, but that hee should in sincerity say, *Forgive*, and it shall bee forgiven him. Now what more could hee doe to thee,



O man, or what lesse could he require of thee? What more could hee do to thee, then lay downe his life for thee? and what lesse could hee require of thee, then that in true sorrow for thy sinne, and in full assurance of his mercy, thou shouldst come unto him, and say, Forgive mee, that so thou maist be forgiven. The word in it selfe is so full of comfort, I cannot as yet passe by it. There is another place in Scripture that lookes so like to this place like *Hippocrates* two twinnes, they are borne together, they live together, and dye together. The place is the 12. of *Matthem*: *Come to mee all yee that are weary and laden, and I will ease you.* There, as the Saviour and Redeemer of the world, and the true Physician of soules that are sicke, hee desires him that is spiritually sicke, to come to him, and

he promiseth to ease him, and give him rest, but upon a condition that hee feele his sore, and acknowledge his burthen: Now it is remarkable that hee first promiseth ease, and then rest: first ease from the cōmanding power of sin, & next rest frō the condemning power of sin. It is even so here, that the spirituall Physition of our sick & wearied soules leadeth us to bee sensible of our soule, & that by sinne wee are made Gods debtors, and lyable to his judgements. In the next place, the cure of this our disease is given: for wee shall no sooner confesse and acknowledge our sinnes to him, but hee shall forgive it. But you will say to mee, what is this that hee forgives mee? I answer, looke to the place of Scripture, immediately before cited, & see there what he promiseth to ease thee of, as also  
all

all these things he here promi-  
seth to forgive thee; hee pro-  
miseth there to ease thee of  
all thy burthen of sinne, of  
the law, of affliction. Of  
sinne, for the burthen of it is  
as a talent of lead *Zach. 5. 6.*  
And *David* saith, it is a bur-  
then too heavy for him to  
beare; Of the law, for it is a  
yoake, which neither wee nor  
our fathers, nor our forefa-  
thers were able to beare. *Act.*  
*15.* Of affliction, for it is a  
weighty crosse; and hee that  
follows *Jesus Christ* must  
take it up, and follow him  
daily. Of sinne, while he not  
knowing sinne was made sin  
for us. Of the Law, whilst hee  
was made of a woman, and  
made under the law. Of af-  
fliction: not by taking all af-  
flictions from us, but by san-  
ctifying them unto us both in  
their nature, and their end.  
Their nature, whilst hee ma-  
keth



keth them testimonies of our adoption; their end, whilst he by them keepes us to eternall life: for as the lyon that killed the Prophet, kept still his dead body : so afflictions may well kill the naturall man, yet they do keepe the life of God in our soules . Now know then for your comfort that what there hee promised to ease us of, here hee promiseth to forgive, and to forgive is more then to ease; for a Physitian will ease his patient for a while of a hard binding, which afterward he will binde againe. And a master will ease his servant of the taske of captivity, and slavery, but afterwards hee will imprison him. And finally , a beast will be eased of his burthen, for a while , but afterwards it will be imposed, and laid upon him : but such is the great and rich depth of the  
mercy

mercy of our God ; what hee easeth us of that hee forgiveth us: for while hee giveth pardon to man, and speakes peace to his soule, he pardoneth not as man pardoneth, neither giveth he peace, as man giveth peace: *My peace I give you, my peace I leave with you, not as the world giveth peace, give I it unto you.* The world and the children of men, when they pardon, their pardons are faulty three wayes: they are not totall, but partiall: not free, but constrained: neither finall, but for a time: not totall, for if they can forgive one fault, another is impardonable: not free and voluntary, but forced and constrained, either by reason of the importunity of friends, or hope in expectation of gaine: not finall, for though they forgive for a time, yet their wrath and desire of revenge is renewed with  
any

any occasion whatsoever. It is not so with our God, for what he easeeth of that he forgiveth; when hee forgiveth, hee forgiveth ingenuously, that is; freely, fully, finally; freely without any merit or occasion on our part: fully, for hee forgiveth both the sinne, and the punishment thereof. And finally, for hee forgiveth us both in this life, and that which is to come. What hath man then wherein hee can rejoyce? nothing but in the mercy, and free favour of God; for as *S<sup>t</sup> Bernard* duly and truly acknowledgeth *Meritum meum est miseratione Domini*: so may all the sonnes of *Adam* cry out and say, *Not unto us, O Lord, not unto us*, and with the Apostle *S<sup>t</sup> Paul*: *O the deepnesse of the riches, both of the wisdom and knowledge of God, how unsearchable are his wayes, and his judgements past finding out?*

LECTIO



LECTIO 16.

*And forgive us our trespasses.*

**H**AVING already handled  
of the word *debt*, and  
the word *forgive*, that which  
remaines of the text offereth  
it selfe to our consideration:  
for though the gleanings of  
*Ephraim* bee better then the  
vintage of *Abiezer*, yet must  
the gleanings have their  
owne roome also, and every  
one in their owne order must  
be considered; which in num-  
ber are three, 1. for whom it is  
that wee put up this supplica-  
tion of pardon, & the word is  
plurall, not singular, *Us*. 2. The  
reason why we poure out our  
supplications in this plurall  
signification, and it is be-  
cause it is *wee*, not *I*, that have  
sinned alone, nor thou only nor  
any other alone, but all of us,  
and

and therefore in a communicative appropriation wee call them ours. Thirdly, it is to be considered, of whom, and from whose hands it is that we are bold to begge this our release and pardon. If in any of these particulars wee can make any further point of instruction to result, by the grace of God it shall be made knowne unto you. The first thing then wee have to speake of this day is the persons for whom, and in whose favour this petition and supplication is formed, It is cleare and evident out of the words themselves, that the petition is not made for mee alone, nor for thee alone, nor for any man or woman in the world alone, but in common, thou for mee, and I thee, and every one of us for our selves and each of us for our neighbours as for our selves: for as *Oranis ordinata*

*ordinata charitas incipit à seipso;  
sic etiam omnis regulata charitas  
terminatur in socio: wee have  
reason then to looke, first on  
our selves with the eyes of  
pitty, and from our selves  
with the eyes of cōmiseration  
on our neighbours; knowing  
them to bee men of the like  
infirmity, to which wee our  
selves are subject. Remember  
brethren, that God in his  
word hath taught us two se-  
verall sorts of communicative  
contemplation: the one poin-  
ting at our selves from the  
consideration of our brethren;  
the other pointing at our bre-  
thren from the consideration  
of our selves: the pittie that  
wee owe to our selves from  
the consideration of our  
brethren, is recommended to  
us in the fifth chapter of the  
Epistle to the *Galathians: Bre-  
thren, if any man bee fallen a-  
mongst you of infirmity, restore  
such**



*such a one in the spirit of meeknesse, considering your selves lest you also be tempted.* The pittie that wee owe to our brethren from consideration of our selves, is mentioned in many parts of the law, wherein we are commanded, not to hide our eyes from the necessities of any stranger, because wee our selves were sometimes strangers in the land of Israel: it is so here with us, God will have us to remember, and pray for our necessities, not in our owne name alone, but also in the name of our brethren, and fellow members.

*Use.* In handling of the words the order is remarkable, and next to the order the communion and fellowship that is couched up in the bosome of that order.

First, I will looke upon the order, which is very remarkable,

able, for hee is teaching his disciples to pray for the pardon and remission of sinnes, but hee will have them first to looke on themselves, and their owne necessities, and from themselves not onely to consider, but also to commiserate the necessities of their brethren: this is the path, and the true straine, in the which God walkes; for our God is the God of order, and not of confusion. And for cleering hereof, that order is first and originally established in God himselfe, and then from him a shadow of that order which is in him is derived to his creatures: I say first, order is positively and cheefly established in God himselfe; for hee who is one in essence, is distinguished in three persons, the Father, the Sonne, and the holy Ghost; who being individually one in themselves

selves, by vertue of their individuall essence, yet are distinguished by order of personall existence; the Father being in respect of order distinguished, and preferred to the Sonne: and the Father and the Sonne both to the holy Ghost. Now from this chiefe and prime distinction of order which is amongst the persons of the blessed Trinity, there is made manifest amongst the creatures a shadow of this order also, and that in five severall points of contemplation. First, in the frame of the heavens and earth. Secondly, in the civill societies of men on earth (*viz.*) Commonwealths. Thirdly, in the spirituall societies of men, his Church. Fourthly, in the homebred, and domesticke families of men. And last of all, in the private carriages of man in his life and conversation. I say that



that God hath established order in the frame and combination of heaven and earth together: for there hee hath placed light and darknesse; that for the day, this for the night; there hee hath set the Sunne and the Moone, that by the heat of his influence to exhale, this by her moisture to water and refresh; there hath hee placed the clouds, the bottels of raine, wherewith in due season hee watereth *Gedons* fleece: there hath hee placed the wardrobe, and storehouse of the tempests of snow, haile, and winde; and all for the use of man, and those other sublunary creatures that live and move on the face of the earth: that in the & all of the the footsteps of the order of the God of order may be seen & acknowledged: next to this celestiall order, & subordination of the Spheares,

Sphaeres, and Celestiall bodies, behold hee hath fixed an order, and subordination also amongst the sonnes of men, in their secular and civill conversation and commercement; for there hee hath placed some to command, and some to obey, some to governe, and some to be in subjection: their commandement and authority he calleth *δυναμις*, our obedience and subordination, hee calleth *ὑποταξις*, Rom. 13. And in that same place hee threateneth, *τὸν ἀντιταξάμενον*, him that opposeth himselfe to that ordination. Thirdly, God hath ordained a just and befitting order in his Church, in times, places, persons, and proceedings. In times, a Sabbath is appointed for his service. In places, hee hath appointed his Church to bee the place, wherein his name shall be called on. In persons, some must

must teach, some must observe and correct, and some must collect and distribute almes. In the proceedings also of the Church, there must bee order, for admonition must goe before censure, and smaller censures before the greater, according to that which is written, *Let all things be done with order, and decencie.*

I. Cor. 14. Μετὰ πόνου ὑποτάσσας ἑαυτοὺς τῷ κυρίῳ. Fourthly, there is order also in our severall families, for there hee placed the husband and the wife, the parent and the children, the master and the servant: and all to this end, that they who are in authority may command, and they who are subordinate may obey. Finally, in every mans private carriage there is an order to bee kept, that wee walke not inordinately, as busie bodies, every man talking and prattling  
of



of his neighbours charge,  
 with the neglect, and con-  
 temptible forgetfulness of his  
 owne: these the Apostle 2.  
*Theff.* 3 calleth Busie bodies,  
 and Ἀλλοτρίοις σώκοι παῖς. There  
 are two things also which I  
 had almost forgot, in which  
 order is to be found: looke to  
 the grave, yea and to hell it  
 selfe: to the grave, for wee  
 shall rise in our order. 1. Cor.  
 15. *The dead in Christ shall rise  
 first.* To hell, for there is a *Be-  
 elzebub* the prince of devils.  
 Now if in all things it hath  
 pleased God to establish an  
 order, in the heavens, in the  
 elementary spheares, in com-  
 mon wealths, and civill socie-  
 ties of men, in the Church, &  
 communion of his Saints, in  
 our private families, in our  
 private charges and conversa-  
 tions, in our graves, and in  
 hell it selfe; O how carefull  
 should man be to submit him-  
 selfe

selfe to order in this life, not  
onely in things temporall, but  
also in things spirituall; re-  
membring in all our supplica-  
tions which wee present to  
God: First, the duty wee owe  
to God himselfe: Secondly,  
the duty we owe to our own  
soules: Thirdly, the duty wee  
owe to our fellow-brethren,  
as mutuall members with us  
in the mysticall body of Jesus  
Christ: and what better or-  
der can bee given and follow-  
ed for the rule of thy life, then  
first, in all things, and above  
all things to looke unto God;  
from him to reflect thy con-  
templation upon thy owne  
soule (as the seat of his Image)  
and from thy owne soule to  
cast a ray, and beame of  
commiseration on thy bro-  
ther, and his necessities, know-  
ing assuredly, that though in  
the matter of reckoning, *rati-*  
*onis reddendi*, every man must

R            beare

beare his owne burthen, yet in the matter of compassion, *Infirmittatis toleranda*, every one of us is borne and bound to beare one anothers burthen, and to commiserate not onely their temporall, but also their spirituall necessities, as well as our owne; for hee that wants the sympathy, and fellow-feeling of a member of the body, declares himselfe not to be of the body.

But thou wilt say unto me, shal a man pray for that which hee beleeves, doe we not acknowledge and confesse in our beleefe the forgivenesse of our sinnes, why do wee then pray for that which wee doe beleeve?

I answer, I doe not doubt, but according to the Articles of our Creed, God hath pardoned and forgiven mee my sinnes, and my fellow brethren their sinnes:

yet



yet will I pray daily, & hourly for their further pardon, whereby I may feele engraven in my heart the assurance of that pardon; for as every particular sinne weakeneth the particular assurance of our pardon, so is it well done on our part, by renewed, & reiterated supplications to renew and reiterate our confidence, and assurance of mercy: not that I thinke in any case the eternall and immutable pardon of God, given us from eternity in the blood of Jesus, can ever bee fully, or finally lost or inverted: no, no, the gifts and callings of God are without change or alteration: but because the frequencie of our sinnes doe weaken our confidence and hope of pardon, therefore it is requisite that by the reiteration of our prayers, wee may strengthen and renew our hope & confidence of

R 2

remission:

remission: and that as oft as our finnes are reiterated and renewed.

But it may bee yet enquired, why the word should be plurall, *Us*, and not *Mee*: It is written in the Scripture: There is a sinne for which thou shouldst not pray: and againe, *Many are called, but few are chosen*. Now brethren, if there bee some finnes, and some sinners, for whom wee should not pray: how is it that we are commanded here to pray for all men as well as for our selves?

To this I answer, I may, and should pray for the greatest sinners in the world: the reason is, because the purpose of God, concerning the salvation or cōdemnation of man, though one in it selfe, yet is two wayes to bee considered of us: first, as hidden, and kept close in the bosome of  
the

the Father. Secondly; as revealed and manifested by his word: whilst the salvation and reprobation of man is only knowne to God, wee are bound to pray for them, and the pardon of their sinnes: but if at any time God in his word make their rejection manifest, then, and then onely is it time for us to shut up our mouthes, and not to pray for them. This truth shall be cleared by examples: whilst *Samuel* was ignorant of the purpose of God, concerning *Saul*, hee ceased not continually to pray for him: but how soone God once made his secret purpose of rejection knowne to *Samuel*, hee stopped his mouth, & prayed no more for him. Whilst *David* knew not the will of God, concerning his child begotten with *Bathsheba*, hee fasted, prayed, and would not be comforted:



but how soone God made his secret will manifest, by the death of the child, hee mourneth no more, but riseth straight, refresheth himselfe, and eateth bread. Finally, this was the ground of all that partiality, which by many is condemned in *Rebecca*, concerning her sonne *Esau*: shee was acquainted with the secret purpose of God concerning him: *I have loved Iacob, and hated Esau*. And againe, *The elder shall serve the younger*. Thus, so long as God makes not his secret purpose known, concerning man, wee are bound to pray for all men: but so soone as God maketh knowne his will concerning mans last end, where God ceaseth to love, we should cease to pray. It is the part therefore of a good Christian to pray for all men: to love them that hate us: to blesse thē that curse us,

us, and to pray for them that persecute us, that wee not being overcome of evill, but overcoming evil with goodnes, may bee perfect, as our Father in heaven is perfect. Now this being spoken concerning the persons for whom we offer up this our supplication, we must come & consider the reason wherfore we must pray so, and the reason is, because our sins are ours. [*Ours.*]

Take heed, I pray you to this (my brethren) The reason why wee crave pardon of our sinnes is: because sinnes are ours, and besides these, nothing else in the world is ours. I have said that sinne is truly ours; This shall serve for the doctrinall part: And that nothing in the world is ours besides sinne, this shall serve for the morall part. First then sinne is truly ours, in three respects: first, in respect of

R 4      patrimony:

patrimony : secondly, in respect of practise : thirdly, in respect of purchase. In respect of patrimony ; The finnes of our first parents *Adam* and *Eve*, are ours . In respect of practice, our actuall finnes are ours. In respect of purchase, the finnes of our neighbours are made ours . The finnes of our first parents are ours : for they not onely sinned for themselves , but for us also, they before us, wee in them, and after them. Do wee not impute the bitternesse of the streame to the fountaine, & the rottennes of the branch to the root? yes surely, so is it with us, hee was the root, wee are the branches; he the fountaine, we the streames : and to expresse this more clearly, let me aske you that are acquainted with the art of numbers, if that any figure in the first place doth signifie any more but it selfe onely



onely, yet by the addition of a cypher, 1. 2. 3. or 4 multiplyeth the signification from ten to hundreds, from hundreds to thousands, and from thousands to millions. It is even so with us, *Adam & Eve* sinned, and being considered in their own place sinned alone & for themselves, but being considered with our addition, as being in their loines, wee as cyphers have multiplied their burthen, they as figures have made us significative: they then have not sinned alone, but we also in them, and with the: & their sins are not theirs alone, but ours also by copartnership. Secondly, sin is ours by practise, for as our first parents sinned, and by their sinne made sinne ours originally: so wee also by walking in the footsteps of our fathers, and sinning after their examples, have made that which was

R 5

ours

ours by descent from our fathers, to be ours actually: for as by one man sinne entred into the world, and by sinne death, so death hath universally runne over all men, in respect that in one man all men have sinned; yea further, because wee have actually built up the sepulchers of our fathers, therefore tribulation and anguish is upon the soule of every man that doth evill, to the Jew first and also to the Grecian. Lastly, I say sin is ours by purchase, by drawing on us the guilt and punishment of ours neighbours sinne. And now thou shalt enquire of mee how a man can bee guilty of his neighbours sinne.

I answer, it may bee done five manner of wayes. 1. By connivence. 2. By negligence. 3. By assent. 4. By example. 5. By provocation. By connivence, winking at other mens

mens faults, when wee should reprove them; to this effect it is written, *Levit. 19. Thou shalt in any wise rebuke thy neighbours sinne, lest thou beare sinne for him.* By negligence; in not correcting such for sin, as are under our authority. This was the sinne of *Eli* in sparing his sonnes: and this is the threatning of *Ezechiah* in case of silence at the sinnes of his people. *Ezec. 3.* By assent: Thus *Aaron* was guilty of Idolatry, when he assented to make the golden calfe. By example; thus *Ieroboam* is marked that hee made Israel to sinne: And *David*, that hee made the name of God to bee ill spoken of amongst the Gentiles. Last of all, by provocation: this was the sinne of *Lots* daughters to their incestuous father: and *Balaams* sinne to Israel, with the daughters of *Moab*. This then being the doctrine



eternall part shewing how  
sinnes are ours : the morall  
part succeedeth : in which we  
must cleare this, That nothing  
is so really ours, as sinne. That  
wee may the better under-  
stand this we must know that  
there is no creature on earth,  
so naked and indigent as man :  
for naked hee was borne. and  
naked shall he retorne againe :  
and hee hath no peculiar or  
proper thing in the world,  
that hee can justly call his, but  
sinne and infirmity. To prove  
this let us take a survey of all  
the things in the world : Is  
wealth ours? No, for riches  
are painfully gotten, carefully  
kept, and wofully lost : and  
yet when we have most adoe  
with them; like an eagle shee  
takes her wings, and flies  
away so swiftly, as she cannot  
bee recovered : and though  
they bide with us till the end  
of our dayes, yet then they  
take

take their leave, and wee reserve nothing, saving a wounded conscience for the abuse of them. Is beauty ours? No, surely, let but a dayes sicknesse take thee by thy hand, and loe thou shalt find nothing but age & wrinkles, & the lineaments of death, & the characters of deformity which shall make thee affraid of thy selfe. Is honor thine? no surely, it vanisheth as the morning cloud, & as the smoake of a chimney, & is liker to nothing then our Sundyalls which point out the houres, so long as the Sunne shineth, but if a cloud shall intervene, serve for nothing, but are a dimme statue. Is strength thine? No, let God but write one line of toleration, and put it in the hand of thine, and straight like *Beltazzar*, thy knees shall beat one against another: And with *Iob* thou shalt scrape thy sores with

with a potsherd on the dung-hill. Finally, is that breath that wee draw into our nostrils ours? no surely, it is but sucked up, and borrowed from the next aire: If God lend thee power, thou canst both exhale and evaporate it, but if he say not *Amen*, it shall choake thee in the passage. Or is this body that thou bearest about thee thine? No surely, it is of the dust, and to the dust it shall returne againe. Pittifull & wretched man that thou art, what is thine? nothing but sin, and a wounded conscience for sin: & these are ours by patrimony, by practice, and by purchase, of the which we can never be freed till we put off, and change our patrimony, practise, and purchase. Our patrimony, by shewing our selves heires, not to the first *Adam*, but to the second. Our practise, by walk-  
ing



ing no more after the flesh,  
but after the spirit; for if wee  
walke after the flesh we shall  
dye, but if wee walke after  
the spirit wee shall live..  
Our purchase, whilst wee  
crucifie our selves to the  
world, and the world to us,  
that the life of Jesus may bee  
made manifest in our mortall  
bodies; and whilst wee for-  
get the things that are behind  
us,&c. and account all things  
as dirt and dung to us in re-  
spect of the advantage that  
wee have in the crosse of Je-  
sus Christ.

The last thing remarkable in  
the words, is the person at  
whose hands wee sue for this  
release, and pardon of sinne,  
which is neither man nor an-  
gell, nor Saint departed, but  
God alone: for all these, with  
the wise virgins, haue adoe  
with their owne lamps: ex-  
cept this onely, to wit, God,  
for

for it is against him onely that wee sinne, and it is hee onely who can forgive sinne: and if pardon of sinne bee in the Church, it is onely a conditionall declaration, no absolute condonation.

## LECT: 17.

*As wee forgive our debtors,*

**N**Ext to the consideration of that part of this Petition, which is supplicatory, wee come to that which is restipulatory. The first part was supplicatory in begging pardon of our sinnes against God: this carries the restipulation of the covenant: and promiseth in our names the pardon and forgivenesse of our brethren whensoever they sinne against us. The covenant of it selfe, & in it selfe, is hard, & so much the harder  
by

by how much it hath both the fairer provocations for obedience, and the fouler stumblings in disobedience. It hath the fairer provocations to obedience: for in all the covenāts that God hath made with man, there is none like to this. God hath made three covenants with man: a naturall, a Legall, and an Evangelicall. The naturall covenant was made with man in the day of creation. The legall in the day of his temporall redemption: and the Evangelicall in the fulnesse of time when the Sonne of God being made man, and not knowing sinne, was made sinne for our sakes, and expiated our sinnes by his sufferings. The tenor of the first covenant was naturall and just. Naturall because he made man in nature perfect, and just, because hee required nothing of man, but that



that to the obedience whereof hee had given him naturall ability. The second covenant was in some condition preternaturall, and just: preternaturall, in so farre that nature could not obey it: yet just, because he once strengthened nature to obey it. The third covenant was supernaturall and gracious. Supernaturall, in requiring things that nature could not give: yet supernaturally gracious, in finding out a remedie for the defect of nature, making the Sonne of God to become man, and him that knew not sinne, to bee made sinne for us, that wee in him might bee made partakers of the riches of the mercy of God. Now remember I pray you, what I have said: I said that this covenant was so much the harder, by how much the provocations were gracious, and the disobediences

bediencies foule. To have sinned against the covenant of nature was foule indeed, because nature was made perfect, and able to doe what was required of the naturall man. To sinne against the covenant of workes, ( which I called preternaturall ) was foule also: for howsoever nature was then corrupt and weake, yet their deliverance from the bondage of Egypt prefiguring to them the hope of a better deliverance, and therefore rendred the sinell of their disobedience the more odious and abominable, by how much in it they had not onely the pardon of their naturall uncleannesse, but also the hope of a better inheritance sealed up unto them. But above all, the breach of this covenant made with us in the blood of Jesus under the Gospell, is so much the more

more foule, and abominable, by how much the scale of the covenant was gracious and easie. For the condition of the first covenant was strict, because naturall. The condition of the second was fearfull, because supernaturall for the time. But the condition of the last covenant was easie, because gracious: and our rebellion so much the more foule, because it was easie: and to the corrupt nature of man, so much the more hard, by how much it was facilitated by the obedience of another, for it is written, the spirit that dwelleth in us lusteth after envie. And againe, *I do not the good that I would, but the evill that I would not*: & yet the Law in it selfe is pure & holy, righteous, and just: Well then, it hath pleased God in his wisdom to adjoyn these words (*As we forgive, &c.*) To the former,

to



to be a seale of his righteousness, and withall to be a testimony of our uncleanness, and prevarication: A seale of his righteousness, in that hee hath freely forgiven us our sinnes. A seale of our uncleanness, and prevarication, in that wee cannot forgive one another.

Now the words being thus taken up in their dependence, it is requisite that wee looke upon them in their severall stations, and from thence gather their severall uses for our instruction.

If wee shall narrowly look upon them, foure things offer themselves to our consideration. First, a condition imposed to man, serving for the seale of the covenant, *As*. Secondly, to whom this condition is both proposed and imposed, *wee*. Thirdly, the duty annexed to the condition, *forgive*.

*Forgive.* Fourthly, the persons to whom wee are obliged in this duty : to our debtors or them that sinne against us. To returne to the first of these, the condition, *As*, the words are diversly read in divers Evangelists. *Matthew* saith, *Forgive us our debts, as wee forgive our debtors.* *Luke* in his 11. Chapter saith, *Forgive us our finnes, for wee even forgive them that sinne against us.* And according to the diversitie of the readings, so hath there also diversitie of interpretations of the words arisen. Some looking too strictly upon the particle of similitude here used, *As*, have been led a little to doubt of the free pardon and remission of their finnes : For if God shall forgive man no otherwise then man forgiveth his neighbour, then for the most part, our finnes shall neither bee fully, freely,

freely nor finally forgiven:  
for as I have shewne you in  
our last Sermon, mans pardon  
is but partiall, constrained, and  
for a time: and the rest laid  
up against the day of revenge,  
and his more full retaliation.  
On the other part, the reading  
of this prayer, as *St Luke* hath  
recorded it to us, by way of  
causality, in the word, *For*,  
hath led many to presumption,  
thinking that if they can par-  
don their neighbours their  
sinnes, then God is bound to  
pardon them theirs, and so  
they would inforce by way of  
merit their pardon at Gods  
hands. But that the words  
may be cleared, and the wise-  
dome of God in them freed  
from both these impostures,  
know that the word used by  
*Matthew*, is not set downe by  
way of parity, but by way of  
scale. And the word used by  
*Luke*, is not set downe by way  
of



of causality, but by way of commiseration. I say, that the word used by *S<sup>t</sup> Matthew*, *as*, is not a word of parity, and reciprocation, but of seale: so that the purpose and meaning of God in it, is not to tye man to that strict and precise rigour of his conformity, which either the severity of his Law, or the sincerity of his nature requireth, but in mercy hee leadeth man to bee confident, and assured of the remission of his sinnes at Gods hands, by the seale of his owne heart: for by this, as by an indeleble character, shall man seale to himselfe the assurance of Gods mercy, if hee himselfe can bee mercifull: For it is written, *Condemnation mercilesse shall be to the man that will not shew mercy: but mercy rejoiceth against judgement*. Again, on the other part, whilst *S<sup>t</sup> Luke* forbeareth the word *As*, for feare

feare of wounding the weake  
conscience, and useth the  
word, *For*, it is not to make  
the word causall, but cōmise-  
rative: for he setteth not down  
that word, as a cause or meri-  
torious occasion procuring,  
and adjuring God to bee mer-  
cifull unto us, but the word is  
a word of commiseration, and  
pitty, drawing the argument  
from the lesse to the more,  
and importuning God onely  
with the remembrance of our  
weaknesse: as if hee should  
have said, If we who are evill,  
can forgive in any condition,  
O thou who art rich in mer-  
cy, forgive us fully, freely, and  
finally.

I have looked thus u-  
pon the word in the native,  
& genuine signification there-  
of, freeing both the wounded  
conscience from the terrour of  
severity, and withall putting  
a bridle in the lips of the pre-  
S sumptuous

sumptuous man, left at any time hee should runne out: It resteth now that wee make use of the word in the true signification thereof.

*U/e.* The use wee make is this: I see heaven is so good a thing, that all men would be at it; and mercy so sweet, that every man would have a part and portion in it: Yet, O behold the vanity of man, whilst wee all ayme at the end, wee are forgetfull of the way: and whilst we gape after the felicity of the covenant, wee forget the condition. Will you enquire the cause? It is this; the covenants of God are peacefull, and the promises of his rewards are rich and plentiful, but the way to their fruition is thorny and hard. Hee covenanted with *Adam* the dominion over his creatures, and the fruition of all the garden;



den; but when the Impostor came, hee made the condition hard, and in so doing, hee shut them up from the knowledge of good and evill. Hee covenanteth with *Abraham* the possession of the land of Canaan; but the condition was hard, *Offer to mee thy first borne of the free woman, Isaac.* Hee covenants with *Gedion* the deliverance of his people from the tyranny of *Midian*, but the condition was hard, *Cut downe thy fathers grove, &c.* neither are these termes hard, as being the voice of the Law, but what is more, they have beene of the very like, and equall severity under the Gospell: For will you consider to whom it is that Christ Jesus promiseth comfort, it is to them that mourne. To whom promiseth he the kingdome of God, but to them that are poore in spirit. To

whom satisfaction? onely to those who hunger and thirst after righteousness. And finally, to whom doth hee promise ease and relaxation from their sinnes? onely to those who are weary and laden; and to such as take up their crosse and follow him daily. O then what a folly is this amongst the sonnes of men, to snatch at the grace of the covenant, with the mis-prize of the condition: yet behold, for reformation of our weaknesse in this point, it hath pleased our Redeemer to annexe the condition to the covenant; shewing us, that unlesse we be careful of the restipulation, wee cannot bee able to crave the benefit of the first bargian: for as it is generally holden amongst men, that our one handed contract cannot stand, so is it also with God, and us. Hee never broke his part of  
the

the covenant hee made, nor forfeited at any time his part of the obligation: the forfeiture is onely ours: for though hee keepe, wee breake: and though hee covenant mutually, yet wee scorne the restitution: but alas, wee do pittifully deceive our selves, it shall not bee so with us: as it was said to *Simon Magus*, in the case of his bribery, when hee thought to purchase the grace of God by money, *Peter* answered him, *Thou hast no part nor portion with us in this inheritance, because thy heart is not upright in the sight of God; but thou art in the gall of bitterness, and in the bond of iniquity, Act. 8. 21.* So shall it be said to us in the time wee deprecate our iniquities: thou hast no part nor portion, O man, in the worke of mercy, because thou wilt not bee mercifull: and I will not forgive thee



thee ( shall God say ) because thou wilt not forgive thy brother.

From the particle of similitude, wee come now to the persons to whom this similiary practice of pardon is imposed: and the word is plurall and indefinite: plurall, *Wee*: indefinite, tending and extending it selfe to all sexes, sorts and conditions of men whatsoever. When I read and ponder these words, I cannot but call to minde some other places and passages of Scripture, in the which the like peremptory dealing is expressed to us. I remember, *Jacob* on a time wrestling with the Angell of the covenant, the great Angell seeing that he could not prevaile, said to *Jacob*, *Let mee goe I pray thee*, but *Jacob* answered, *I will not let thee goe till thou blesse mee*. Likewise, *Ioshuah* be-  
ing

ing desired to goe up with  
Israel to the land of promise,  
answered, *I will not goe on for-  
ward, except thou goe with mee.*  
And as it hath beene the wise-  
dome and care of the children  
of God to wrestle with him  
for the attaining of his bles-  
sing, so it hath beene alwaies  
the care of God to wrestle  
with his Saints in the day  
that hee would blesse them, to  
propound unto them a condi-  
tion of difficulty, by the obe-  
dience whereof hee might  
draw them from themselves  
to an absolute reposing and  
relying upon his mercy. This is  
his practice also here, wherein  
howsoever he be a God rich in  
mercy, slow to anger, and of  
great kindnesse, forgiving  
transgression, iniquity, and  
sinne, yet when hee dispences  
his pardon, and disposeth his  
love mercifully towards us,  
that hee may seale the assu-

rance thereof to us, hee will  
wrestle with us a little while,  
in controlling the humour of  
our corrupt nature, that when  
hee lets us see our corruptions  
subdued to him, wee may by  
way of argumentation from  
the lesse to the more, assure  
our selves of the riches of his  
favour towards us: So that  
the meaning of the word is  
this: Man, wouldst thou have  
favour? surely I thinke thou  
wouldst: beginne thou then  
first, thou madest the first  
fault, make the first amends,  
for it is reason so to bee.  
What art thou in respect of  
mee? or what is thy pardon  
in respect of mine? What art  
thou, I say, in respect of mee?  
Dust and ashes, and to dust  
and ashes shalt thou returne  
again. But loe, I am a great  
and incorruptible God, be-  
fore whom the heavens are  
not pure, and in whose pre-  
sence



fence the Angels doe cover their faces, as incapable of my glory. And as there is a difference betwixt thee a finite and corruptible creature, and mee an infinite and incorruptible Creator, so is there also as large an extent of difference betwixt thy wayes and my wayes. What is thy mercy in respect of mine? but a moat in respect of a mountaine, a sparke in respect of a fire, a drop in respect of the Ocean, and nothing in respect of that which is more then all things. So that if thou wouldst have mee, who am infinite, invincible, eternall, and incorruptible, opening to thee the rich treasures of my incomprehensible, and unsearchable mercies, it first must bee thy care who art a finite, corruptible, and worme-eaten creature, to extend the bowels of thy compassion, and to bee

S 5      mercifull

mercifull to thy fellow brethren else how shall I forgive thee thy thousand Talents, if thou forgive not the hundreth pence owing to thee. *Matth.* 18 well then, the proposition is plurall and indefinite, comprehending all sexes and conditions of men.

*Use.* Since it is that the commandement is so strict in severity, and so large in extent, whence comes it that we obey not? When *Naaman* in disobedience to the Prophet went home, and his leprosie cleaving to him, hee was re-advised by his servants, and following their counsels, obtained a sweet and desired purgation from his disease. When *Balaam* the false prophet had twice smitten his Assc unjustly, at the third time his rebuke made him wise. When the Centurion invited Christ to heale his daughter,

in

in protestation of his unworthinesse, hee confessed, that when hee said to this servant, goe, hee goeth, and to this come, and hee cometh: Now I say, since all these have found obedience, how is it that our Redeemer Christ Jesus commanding us to forgive our brethren can never finde obedience? O what a rebellious thing is man, and how deafe are the passions and perturbations of his heart. Whilst Jesus Christ walked in our flesh, hee spake to the windes and they were still, to the seas and they were calme, and to the devills themselves, and they were dispossessed. When hee was upon the crosse hee cryed with a loud voyce, when hee gave up the ghost, and loe the Sunne was darkened, the Moone refused to shew her light, the rocks were rent asunder, the graves open-  
ed



ed, the dead arose, and the vail of the Temple was rent from the top to the bottome: when hee rose the third day, the earth shooke & trembled, the stone was removed from the doore of the grave, and the Angels of God came and ministred to him: when hee ascended on high, he led (according to his promise) captivity captive, hee gave gifts to men and sent the Comforter to the world, to convince the world of sinne, of righteousness, and of judgement; and yet behold, notwithstanding all this royall power, and super-eminent Majestie, by the which hee was acknowledged to bee the Sonne of God in the estate of his humility; Now when hee is exalted to the Throne of his glory, and sits at the right hand of the Majestie of God the Father, behold hee calls, and wee will not

not come; hee stretches out his armes, and wee refuse to bee imbraced; hee commands, and wee disobey; hee requires, that as wee would bee forgiven, wee should forgive, and wee refuse the grace of the covenant, because of the condition. But what shall I say to thee, O man? I will say with S<sup>t</sup> *Augustine* by, way of interrogation; *Sub imperio Christi mare audit, & tu surdus es?* Have the windes and seas obeyed him, and art thou deafe to his commandements? It had beene better for thee that thou hadst never beene borne: for if under the Law of *Moses*, hee that sinned, under the mouth of two or three witnessess suffered death; of how much a greater judgement shall we be found worthy, if wee despise him that speakes from heaven, and neglect so great a salvation? It were

were better for us brethren to run another course, & to do as the disciples did in the 8. of *Matthew* the 20. when the storme of the sea waxed violent in such measure that the ship was almost covered with waves, the disciples ranne to Christ and awoke him, saying, *Master, helpe us, for wee perishe*. The danger for the time was theirs, they were in perill of drowning: but the spirituall morality is ours: Wee are all in the world a turbulent and tempestuous sea, Christ hath severed us from the world by his ship his Church: while wee are in the world, though not of the world, wee shall not want stormes and tempests ready to overflow us: Christ Jesus is our skipper, and sits at the helme, so long as hee awakes, and watches over us by his providence, wee are safe and secure:



secure : but if hee fall asleepe,  
and seeme but to winke at our  
perturbations & eminent pas-  
sions, wee perish except wee  
awake him . Whensoever  
thou findest therefore the  
tempest of thy naturall, and  
corrupt passions, as of avarice,  
lust, or revenge arise within  
thee, as thy tempest ariseth, so  
let alwayes the steeres-man  
arise, or else the storme will  
grow so proud, that none can  
heare what thou sayest. Mer-  
cy was the last legacie that  
thy Saviour bequeathed to  
thee upon the crosse : *Fa-  
ther, forgive them, they know  
not what they doe.* And what,  
O man, wilt thou not labour  
to bee perfect, as thy Father  
who is in heaven is perfect ?  
It is not with thy conscience  
as with the day : A redde  
evening prognosticateth a  
faire day ; but if the even-  
ing of thy life bee red, or  
dyed

dyed with discoloured blood, the morning of thy next life when thou shalt rise to judgement, shall looke pale, and lowre upon thee: nor shall any sound, but of judgement, and horreur awake thee: arise thou that lay downe a stranger to mercy, and subjugate thy selfe as a slave to judgement: for as thou hast hated peace, so shall it bee farre from thee: and as thou hast loved a curse, it shall draw neere unto thee; like water it shall be poured out on thy head; and like oyle it shall drinke up the moisture of thy bones.

LECTIO 18.

*And lead us not into temptation.*

**I**N handling of this Petition, two things are chiefly remarkable, the introduction, and the Petition it selfe. The introduction is in the word, *And* : The petition hath two parts, the first contains a deprecation, the second a supplication : the deprecation is in these words, (*And lead us not, &c.*) the Supplication in these words, *But deliver us, &c.* In the handling of these, I will first looke on the word or particle of introduction, which is conjunctive, *And* : by this particle this Petition is tyed to both these precedent Petitions, which concerneth man and his necessities whether bodily or spirituall. And first



first it is remarkable, that by this particle, the Petition is tyed to that, wherein wee represented to God our bodily necessities: for whilst wee said, *Give us this day our daily bread*, wee confesse three things to God: the first was that wee had our life on him: for in him, and in him alone wee live, wee move, and have our being. The second was, that wee had the meanes of him, and him alone, by which that life was maintained in us: for unlesse hee of his mercy should send a blessing on our travels, all should bee in vaine: For wee may eate, and not be satisfied; wee may cover our nakednesse, and not be warme; wee may sow much and reape little, we may earne wages, and put them in a bottomlesse baggē; except hee open his hand and fill us with his blessing, for then, and

no otherwise are wee satisfi-  
ed. And thirdly, whilst wee  
begged of God the meanes of  
our satisfaction, so also wee  
begged them of him in a mo-  
derate manner and measure:  
not to give us over-little, lest  
wee should for want steale,  
and Gods name should bee  
dishonoured by our practice:  
Nor yet over-much, lest by  
reason of our plenty wee  
should waxe wanton, forget  
the rocke from whence wee  
were hewen, and so in our pre-  
sumptions, perish, & say, *Who  
is the Lord?* Now having beg-  
ged these things in that Peti-  
tion, this Petition is duely  
conjoynd unto it by this par-  
ticle of conjunction, *And:*  
for since it is certaine, that  
man is a weake and fraile  
creature, in the day of his  
want ready to runne an ill  
course; and in the day of his  
prosperity ready to grow  
proud,

proud, and mis-know God, there can nothing bee better said, then, *Lead us not into temptation*, that is to say, since Sathan is ready at all times, in all places, and by all occasions to tempt us to sinne: Lord watch thou over us by thy grace, and good spirit, that in the day of our want, wee sinne not against thee by despaire, and in the day of our wealth and abundance, wee sinne not against thee by presumption, but learne in whatsoever state wee bee, therewith to be content, for naked wee came into the world, and naked we shall returne againe.

Again, by the same cōjunctive particle, *And*, this Petition is duly tyed to that wherein wee begged of God the remission and pardon of our sinnes, and that for three severall causes or respects: first, to teach us to avoid security;  
Secondly,



Secondly, to teach us the truth of Gods covenant: and thirdly, to teach us to submit our selves to the condition of the covenant. It teacheth us to beware of security, for after the remission of sinne, temptation followeth: and hee is a great foole, who having once gotten the victory over sinne, cries to himselfe a perpetuall, and permanent peace: yes surely, for the estate of the servant is not above his master. Whilst Sathan dealt with our head Christ Jesus, in tempting him, though hee mightily declared himselfe to bee the Sonne of God, by resisting and repelling his temptations, yet in the end it is said, that Sathan left him but for a season: If then this hath beene the lot and portion of the head, what shall become of us that are members? If hee dealt so with

with the greene tree, what shall become of us who are withered branches? And finally, if this hath beene the portion of him who was the cedar of Lebanon, what shall become of us, who are poore bushes of Isop at the foot of the wall? No, no, O man, deceive not thy selfe, and after the foile of a sinne, over which it may please God in his mercy to give thee victory and peace of conscience in the blood of Jesus, dost thou thinke that Sathan can bee so cowardly, that after one foile, hee dare no more to assault thee? No, be sure of this, so long as the strong man keepes the hold, all things are in peace: but if with *Jacob* thou shalt labour to returne to the land of thy nativity, *Laban* shall pursue thee, and unlesse the God of thy fathers, make his fall upon him, hee will  
not

not onely kill thee, but also the mother upon the young ones. For though for a while hee seeme to leave his habitation, yet if thou do not watch over the house of thy soule, hee shall returne, and bring with him, seaven other spirits worse then himselfe, and the last estate of thy soule shall be worse then the first. Secondly, it serves to teach us the truth of Gods covenant, under which we have not onely cause of joy and spirituall rejoycing, but also reason to serve the Lord in feare, and walke before him in trembling. For the covenant of mercy that God maketh with man in the blood of Christ, hath two parts, the first carryeth a promise of the remission of our finnes: the second a promise that hee will write his law in our hearts. Now this is that new covenant which



which God promisethto make with us under the Gospel, of which the Apostle *Paul*, writing to the Hebrews, tells us, that the renor thereof is not formed according to the tenor of a carnall commandement, but according to the power and law of an endlesse life. For to what use I pray you, shall the remission of our by-gone finnes serve us, if when we are once washed and cleansed, wee shall straight with the dogge returne to our vomit; or with the sowe, to the puddle of our transgressions againe? It is well added by the wisdom of God for mans instruction to say, no sooner, *Forgive us our finnes*, then straight way to subjoyne, *And lead us not into temptation*: for by this meanes wee get the covenant of God made sure and perfect to us, w hilst

whilst hee first sealeth in us the obliteration of the old hand writing of sinne that was against us, and in the next roome writeth his law in our hearts, and captivateth our affections to his obedience.

Lastly, by the addition of this Petition to the immediately former, we were taught to serve the Lord in feare: for if this be our misery, that our enemies are watchfull and malicious, omitting no occasion of snares, and temptations that can entrap; and if this be our infirmity and weaknesse, that of our selves wee cannot stand one moment in the grace received: why should wee not serve the Lord in feare, and rejoyce before him in all trembling? For as this is the comfort of comforts for a Christian to heare this said to him, *Sonne, bee of good com-*

T

*fort*

fort, thy sinnes bee forgiven thee;  
So let this bee the square by  
which hee ruleth and squa-  
reth his future obedience:  
*Sinne no more, lest a worse thing  
befall thee.*

Thus having cleared to you  
the dependence of this Petiti-  
on with that, *Give us this day  
our daily bread*: and with that  
also, *Forgive us our sinnes*: It  
resteth now that wee consider  
the words of the Petition it  
selfe, and first those which are  
deprecatory, and then those  
that are supplicatory: First,  
*Lead us not into temptation*:  
and then, *But deliver us from  
evill.*

*Lead us not into temptation*:  
For the better understanding  
of the words, wee must re-  
member that they are meta-  
phoricall, and propounded un-  
to us by way of a figurative  
translation; for in them God  
teacheth his Church to put up  
her



her supplications to God:  
Now wee must understand,  
that although the Church bee  
but one in her selfe, as her  
God, head, and husband is one,  
yet is shee alwayes proposed  
to us under the shadow of  
two severall considerations.  
For sometimes shee is consi-  
dered as in heaven, and some-  
times as shee is on earth: that  
part of the Church which is  
in heaven, is *in patria*, in her  
country: That part which is  
on earth, is but *in via*, upon the  
way: when wee enter into  
heaven, wee are *comprehense-*  
*res*: whilst wee are on earth,  
wee are but *viatores*: they  
that are in heaven are called  
the triumphant Church; they  
that are on earth, the militant.  
Now by both of these it is  
cleare, that the Church here  
on earth hath much adoe:  
for will you looke upon her  
as a pilgrim; she hath enough

to doe with all her wits to keepe the right way; for though the way bee patent enough, yet because it is thorny, wee had need of a guide to lead us in it, that when wee fall and stumble, hee may lift us up againe: For this *Iacob* confessed, *Few and evill have beene the dayes of my pilgrimage.* Again, will we looke upon the Church here on earth, as upon an army, for so *Iob* confessed, *Iob 7. Mans life is a warfare on earth:* There we have need of a head and a leader too: for unlesse there bee Captaines over hundreds and over thousands, it is impossible that we can either fight in order, or report a due victory: and there shall nothing bee heard in our campe but confusion, and the voice of him that is overcome; so that howsoever the metaphor standeth, it is cleare, that wee are by nature,

ture weake and fraile creatures, subject to many wandrings, and many assaults, under and against the which wee can neither stand, nor prevaile, unlesse our Leader and Capitaine bee with us, and in his power make us victorious. The metaphor therefore serving equally to present unto us, both our pilgrimage, and our warfare: I would rather lay hold on the last, and shew you what are the references of our spirituall warfare, in which wee stand: seeing the matter is so clearly displayed, and pointed out to us elsewhere: for in the Epistle to the Ephesians, the Apostle telleth us, that wee must not onely fight against flesh and blood, but also against principalities and powers, and spirituall wickednesse, and the Prince of darknesse, and the god that ruleth powerfully in



in the children of disobedience. That wee may therefore hold still the allegory of our warfare, and from thence attaine to the scope and meaning of these words, let us now looke upon them both, and see how the one keepeth correspondence with the other. In a carnall and bodily warfare, wee know that three things are chiefly remarkable: 1. The fight. 2. The enemies. 3. The Captaines charge. All of these wee shall finde here set downe unto us in these few words, as in a mappe, our spirituall warfare: for never did any Generall on earth decipher better the severall periods of a pitched battell, then our Redeemer Christ Jesus doth here wisely both set us in order of battell, and providently tell us both how to fight, and how to retire. And that this may bee cleare,

cleare, looke to the words, in which hee foundeth to us our alarum, and commandeth us fight: for as it is in the earthly combate, so is it in the spirituall: in it wee have five things considerable. 1. The fight it selfe, *temptation*. 2. The enemies, and these are all those who have a part in this temptation. 3. The souldiers, and these are wee, who are the children and servants of God. 4. The Captaine, God our Father, who is in heaven. 5. And last of all, what is his charge: hee must bee our leader: All of these packed up from their severall places, make up to us this maine charge, *Lead us not into temptation*. Wee will returne now to the first thing considerable in the words, and that is our fight, proposed to us in the word, *Temptation*: For the better understanding whereof, wee

must know that as there is *Multiplex pugnandi genus*, so there is *Multiplex tentandi genus*: For, *Aliter pugnatur in schola*, *aliter in pratio*: wee fight one way in the fencing schoole, another way in the field. Whilst wee are in the fencing schoole our master fighteth against us, his strokes are soft, and for our instruction. But when wee come to the field, our enemy fighteth against us, his strokes are furious & desperate, and his end is to destroy us. We have need then to watch over our selves & guard our selves well, lest by our negligence & security we fall and cannot rise againe. Yet to make the word more cleare, wee must labour to distinguish tempters in their severall sorts, and from thence know what temptation is truly, and what is the nature thereof. For understanding



standing of which, wee must know that there are three sorts of tempters: God, man, sathan: God tempteth man: man tempteth man: man tempteth God: sathan tempteth man also. God tempteth man, and his temptations are but tryalls of man: not that it is requisite for God to trie what is in man; for he knoweth already what is in mans heart, his mouth, workes and wayes. But when God tryeth and tempteth a man, it is to make man knowne to himselfe, & to those with whom hee lives in the world. Thus he tryed and tempted *Abrahams* faith, *Iobs* patience, *Dauids* love, *Peters* perseverance, and *Pauls* sincerity. *Abrahams* faith, in offering up of *Isack*: *Iobs* patience, by his multiplyed afflictions: *Dauids* love, in *Absolons* persecution: *Peters* perseverance, by a  
T 5 damosell:

damofell, and *Pauls* fincerity, by a buffet of Sathan. Now as God tempteth man, not for that he is ignorant of what is in man, but that he may make him know himfelfe, & that his graces in man may be knowne to the world, & as the Apostle writing to the Corinthiās telleth us *ἵνα οἱ δοκιμασθέντες ἵκανοὶ γινώσκωνται*, that they who are approved may bee knowne: so also in the second place, man tempteth God: and as God tempteth man, and is free of sinne, so man when hee tempteth God is never void of it: for whilst man tempteth and tryeth God, it is a faithlesse and distrustfull tryall hee maketh of Gods power. So Israel tempted God sinfully in the wildernesse, whilst by tenne severall tēptations they forced God to make knowne unto them his omnipotencie, and all-sufficient power. *Can God*  
*prepare*

*prepare a table to us in the wilderness? or can hee give flesh to the thousands of Israel to eat?*

Thirdly, man tempteth man, and that diversly; for there is a temptation, and a tryall, whereby man tempteth man, approved of in Scripture: and there is a temptation whereby man tempteth man, condemned and dis-allowed in Scripture. Of the first sort of temptations and tryalls are those which man useth for clearing of controversies: As *Salomon* tryed the harlot by her unnaturalnesse to the child which shee claimed. Or then for trying or examining the knowledge and grace of God in man, so ministers are bound in duty to try their flocks, masters their servants, & parents their children in the progresse and growth of Christianity. Lastly, Sathan is a tempter, and that a chiefe and maine one:

For



For as all his temptations are to evill, so are they all sinfull; and that in two respects, both in respect of himselfe, and in respect of man; for whilst hee tempteth man to sinne, hee not onely sinnes against man, but also against himselfe: against man, by drawing him to sinne against God: Against himselfe, by adding to his judgement, for by how much hee drawes many to condemnation, by so much the more shall his judgement be multiplied, & his condēnatiō aggravated. Now out of the knowledge of these severall sorts of tēpters, & tēptations, it is easie to know in the generall vwhat temptation is, vvhich is either *probationis*, or *deceptionis*: It is either a tryall, or a deceit: Gods temptations are but tryalls of the graces of his Saints. Mans temptations for the most part, and Sathans altogether,

gether, are deceits, and snares laid before us, to intrap, and ensnare us in sinne and in evill. Thus then our exercise being in this life nothing else but a warfare, in which wee must fight against the temptations of the devill, whose associates are the world, and the flesh, wee have more then need to runne to God, and say, *Lead us not into temptation.*

But thou wilt enquire of me, O man, if by this Petition wee meane any other temptation, then that which is from Satan alone: or if here wee deprecate any other? I answer, wee doe by this Petition simply and absolutely pray against the temptations of the devill, the world, and the flesh, in so farre as by them wee are led to sinne against God: wee do also pray against the temptations of man, in so farre as by them man laboureth to entrap,

trap, and ensnare us in the way of Gods disobedience : but as for the temptations of God, wee do not absolutely pray against them, for by them we are oft times strengthened in the way of grace, and made stronger and more perfect in the hidden man of our heart: For whilst God tempteth and tryeth us, it is either in respect of himselfe, or of our selves, or of others, or in respect of Sathan the devill. In respect of himselfe, when hee tempteth and tryeth us he bettereth not his knowledge of us, for hee knoweth us better then wee our selves : hee knoweth our frame, and our fashion, for his hands hath fashioned us below in the earth, and the thoughts of our hearts are not hid from him : but his care in our tryalls is, from them to extract his owne glory. Wee know brethren, by experience, that



that Cynamon, and the rarest spices, howsoever they bee alwayes fragrant, and odorous, yet do they never smell so sweetly, as when they are bruized in the mortar of the Apothecary : It is even so with us, wee are alwayes pleasant and acceptable to our God through Jesus Christ our Lord ; but never so pleasant, as when wee are in the mortar of affliction, and under the rod of his correction : for there hee is with us to keepe us, that our bush consume not, that our cloathes scorch not, and that his strength may bee made perfect in our weaknesse. *1. Cor. 12.* Secondly, hee tryeth us also in respect of our selves, that we may know what is in us, that if wee stand, wee may give God the glory, and if wee fall, we may know our owne weaknesse. *S<sup>t</sup> Paul* was a chosen vessell  
of

of mercy, and yet but a man, and to the end that hee might not bee puffed up, there was an Angell of Sathan sent to buffet him. *Peter* was a chosen vessel of mercy also, yet that hee might know himselfe, God left him to himselfe, and hee fell foully. *Sampson* and *David* were both men approved of God, yet that they might bee knowne to themselves, they were left of God for a while, and by their fall learned to know, that without the continuall assistance of Gods grace, they were but *exuvia hominum*, the out sides of men, for woe befell them when God departed from them. Thirdly, in respect of others, God tempteth us also, and that for their instruction, and our imitation. For as it is with the teacher of a lyon, who taketh a dogge and whips him before him, that by the whining

ning and howling of the dog,  
the lyon may learne to reve-  
rence and feare the rod : So  
doth God with his Saints :  
hee correcteth, tempteth, and  
tryeth one, that all the rest may  
stand in awe and feare. Why  
was it, I pray you, that hee  
turned *Lots* wife into a pillar  
of salt, but that hee might by  
her example teach us, *Ut nos  
ejus conderet exemplo?* Why  
left he *Noah*, *Lot*, *David*, *Salomon*,  
and *Samyson* to have  
frailties, but that by their  
example, hee might teach us  
to tread out the footsteps of  
their salvation in feare and  
trembling: and that whilst  
wee thinke wee stand, wee  
may take heede that wee fall  
not. Lastly, God tempteth  
us in respect of the Devill, and  
that for two causes: First, to  
satisfie his importunity. Se-  
condly, to stop his mouth,  
and rubbe shame on his face.

To



To satisfie his importunity :  
for hee goeth about continually like a roaring lyon, seeking how hee may devour us. Thus hee dealt with *Peter* seeking to winnow him like wheate. Thus with *Iob* : *Doth Iob serve God for nothing?* No, like that unjust Judge in the Gospell, who for importunity gave eare to the widow : So Sathan is alwayes importunate, and many times thereby speedeth and prevaiileth. Sometime againe, God suffereth Sathan to runne loose at his Saints to rub shame on his face : that by their perversance and grace, or recovery from their falls by repentance hee may stop Sathans mouth, and say of all his Saints, what he said once of *Iob* : Hast thou not considered my servant *Iob*, who yet continueth in his uprightnesse though thou hast moved mee to correct him  
without

without a cause? And as hee  
said to the Apostle *S<sup>t</sup> Paul*,  
*My grace is sufficient for thee.*  
Now in all these respects,  
wee have reason to say, *Lead*  
*us not into temptation*: yet sim-  
ply and absolutely, in respect  
of none but Sathan.

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[ LECT: 19.

*And lead us not, &c.*

**I**N our last sermon delive-  
red on these words, it was  
told you that this Petition had  
two parts: the first depreca-  
tory or a praying against  
temptation. The second sup-  
plicatory: wherein we beg'd  
of God grace, that we be not  
overcome of them. Concer-  
ning the first, we shewed you,  
that foure things were chiefly  
considerable.

considerable. First, the fight, in our temptation: Secondly, our adversaries against whom we have to fight. Thirdly, our fellow souldiers. Fourthly, our head and leader. Of the first of these I spake in our last Sermon: It resteth now that wee come to speake of the second thing considerable in these words: to wit, who are our enemies, and adversaries, against whom God leadeth us out to fight. Now if any shall aske against whom it is that the Christian is sent to battell; The Apostle answereth for us, telling us, that wee fight not against flesh and blood, but against principalities and powers, &c. *Ephes. 5.* In a word, hee doth there insinuate unto us that our enemies are the world, the flesh, and the devill. I will not at this time intreat of these three adversaries of mans salvation, for  
time



time will not suffer mee to paint them out to the life: yea I know how many large volumes have beene published already on this subject, by worthy and learned men: only by the by as it were, and in so farre, as the vvords here shall offer us occasion, I will point at them: and from their weake considerations I speake some vvords of comfort and instruction to your soules. It is certaine that the chiefe and arch enemy of mans salvation is Sathan the devill, who hath beene a lyer to man, and a murderer of man from the beginning. But because he is a spirit & therefore invisable that man cannot know him whilst hee fights with him, he suborneth two souldiers against man: the world from without man: the flesh, the lusts thereof within man: that man having fightings within, & terrors without, may fall

fall and never rise againe. But that I may make you sensible of these his assaults and temptations, know that whilst I speak of the world, I do not understand this great and majesticke frame of the world composed of these foure elements, fire, aire, earth, and water: for by these man is not tempted, all, and every one of these Sathan hath imployed, to punish man for sin: but by none of these hath hee at any time tempted man for sinne: But by the world I understand the children of disobedience, and wicked ones that are in the vworld: and that not simply or absolutely, as they are flesh of our flesh, and bone of our bones, but conditionally, and as they are either cloathed with prosperity and wealth, or else as they are stripped naked in the day of their want and misery.

And

And that the wicked of the world are called of God, the world, it is cleare out of that prayer of our Saviour Christ, whilst hee saith, *I pray not for the world, but for those whom thou hast given mee out of the world.* Now these as they stand either invested or cloathed with prosperity, or stripped naked with calamity, and want, do prove a stumbling block and snare, or temptation to the children of God. For in the day of their prosperity, by their carnall joy wherewith they are overjoyed in their pleasures: by their carnall security, whereby they cry peace to themselves, when God mindeth them no peace: and by their proud trampling upon the weake, and despising of them that want; what do they but invite us to runne with them in the excesse of their riot, and by



by their temporall felicities labour to draw away (if it were possible) the very elect of God, from the search and purchase of that felicity which is immortall and undefiled? Againe, in the day of their adversity, what do they but cry tous with *Iobs* wife, *Curse God and die*. With *Iehoram*, *I will wait no longer on the Lords leisure*. And with *Israel* in the wilderness, *Would God wee had dyed by the flesh pots of Egypt*. But brethren, vvith these things let us not be moved, let neither the prosperity of the vvicked draw thee to a carnall rejoycing or love of the vvorld; for the prosperity of the vvicked is but like cracking of thornes under a pot: nor let the calamity of the godly (vvho suffer justly for their sinnes) draw thee to apostacie and back-sliding from the faith: for it is better

better to suffer affliction with the children of God, then to enjoy the perishing pleasures of sinne for a season. *Heb. 11.*

And it is more honourable for us to imbrace the Crosse of Jesus Christ, then all the treasures of a corrupt and perishing Egypt. Againe, Sathan in the second place, hireth our flesh to fight against us; and here by the word flesh, I do not understand this body of ours alone, which is composed of flesh & blood, but also that naturall corruption which we have drawne from the loynes of our first parents, who have infected us both soule and body, and dwelling in us fighteth desperately, and maliciously against us: This corruption the Scripture expresseth by many names and titles: as *The old man: The old Adam: The naturall man: The law of our members: and The lusts of*

*the flesh, which fight against the soule.* Thus wee see, that the flesh is also our enemy, and so much the more odious, by how much it is traiterous. For of it wee may say what *David* said in *Psalm. 41.* *My familiar friend whom I trusted, and hee that lay in my bosome, and did eate bread with mee, hath lifted up his heele against mee.* To this *Iudas* who betrayeth us, wee may justly say, *It were good for thee thou hadst never bin borne.* To this *Dalila*, wee may say, *If thou hadst not plowed with my beyser, thou couldst not have read my riddle.* To this wife of *Iob*, wee may say, *Thou speakest like a foolish woman.* And lastly, to this unadvised counseller wee may justly say, *Get thee behinde mee Sathan,* for thou knowest not the things that are of God, but the things that are of man. Now wouldst thou know,



O man, why thou shouldst so encounter thy flesh : I answer, because it is thy deadly enemy, and that in three respects : In respect of malice, of power, and policy. In respect of malice, for it is written, *In mee, that is, in my flesh, there dwelleth no good. Rom. 7.*

18. Now that wherein there is no good, must of necessity bee exceedingly malicious, and fully replenished with evill. *Tu caro* (saith a Father) *cunctis virtutibus denudata es, & ideo diceris caro à carendo, quia cares omni bono.* And would you have a true anatomy of the flesh ? looke to St Paul, *Rom. 3.* Her eyes are full of adultery, her throat an open sepulcher, her mouth the mouth of deceit, the poyson of aspes is under her lips, her feet are swift to shed blood, destruction and calamity are in her wayes, and the way of the Lord shee hath not  
V 2 knowne.

*knowne.* Secondly, the flesh is a powerfull enemy, both in respect of the unregenerate, and also in respect of the regenerate. In the unregenerate it is a mighty King : in the regenerate it is a cruell tyrant. In the unregenerate, I say, it is a mighty king : for as a King in his kingdome swayes the scepter, enacteth lawes, forceth obedience, and subdueth rebels : So is it in the unregenerate man ; sinne beareth dominion, giveth a law to the members, and leadeth all the affections captive to disobedience. And from this it is that the Apostle exhorteth us not to suffer sinne to raigne in our mortall bodies. And as the flesh is a King in the unregenerate, so in the regenerate it is a cruell tyrant : for howsoever by the grace of God in Jesus Christ, wee are set free from the law of Sinne, and  
of

of death, yet so long as wee dwell in the body, it dwelleth in us, and both tormenteth us with the torture of a wounded conscience, for sinne past, & with continuall molestation to sinne in time to come. So that the best of Gods Saints have deeply sighed and groaned under the yoke and bondage thereof. *David* could say, *I dwell too long in the valley of Mesek, and in tents of Kedar.* And the Apostle Saint *Paul* could say, *O miserable man that I am, who shall deliver mee from this body of death?* Finally, the flesh is an enemy exceedingly politique, for howsoever the power of the flesh be great, yet the policie thereof is greater: because it is not a publique enemy, but a home-bred, and domestique traitor, therefore by the subtile sleight, & cunning undermining thereof, many times we fall, and are



overthrowne: From hence it is that the Prophet *Jeremy* forewarneth us of the policy thereof, whilst hee saith, *The heart of man is desperately wicked, and deceitfull above all things, none can know it but the Lord that made it.*

Wouldst thou know and try this? O man, go home to thy heart and see how it dealeth with thee. The world is a great temptation, and a great tempter. Sathan also hath many temptations, and is an arch tempter: but what can the temptations of the world do to thee? or what can all the temptations of the devill do against thee, except thy owne heart, and thy owne flesh deceive and betray thee? for as Sathan said to Christ, *Cast thy selfe downe, &c.* and as *Iohn* said to *Iesabel*, *Who is there on our side? &c.* so doth Sathan say to man, whilst by the flesh hee

hee tempteth him; except wee cast our selves downe, except the flesh be on his side within us, neither prosperity, nor adversity, famine, nor nakednesse, life nor death, can ever prejudice us. But if in these baits hee can hire our owne flesh against us, wee are easily overcome: and like another *Aza*, hyring a *Benhadad* against us, Israel getteth the foile, and the best treasures of Gods house are but a prey to him.

*Use.* Thus having deciphered our inbred enemy, it becommeth us carefully to watch over it: for the spirit may well bee ready, but the flesh is weake. Let us therefore deale with this our domesticall adversary, as the citizens of a besieged city do with their inbred traitors: if any city were besieged with forraigne forces, and they

knew that they harboured a traitor within their bosome, they would give no rest to their eye-lids, nor slumber to their eyes, till they should apprehend, disarm, condemne, and put him to death: So is it with us, our citadell the soule is besieged by a fierce and forraigne enemy; wee have a traitor lurking in our bosome, our owne flesh: Let us therefore with all speed rise up against it, disarm it by fasting and prayer, let us beate it downe, and bring it in subjection, and let us mortifie the lusts thereof by the spirit, and wee shall be sure that God shall shortly tread it under foot, and give us the victory: for it is written, *The elder shall serve the younger.* The last enemy we have to fight against is the Devill, a chiefe and arch enemy: for he goeth about continually seeking how hee may devour



devour us. No time can free us from his temptation, the morning, the noontide of the day, or the midnight of darknes. No place, not the throne of judgment, nor the street of our trade, nor the cabinet where wee rest. No person also is free from him: he spared not the first *Adam*, nor did hee spare the second *Adam*: How are the sonnes of the first *Adam* according to the flesh, and the sonnes of the second *Adam* according to the spirit, free from his assaults? No surely, wee may not, nor cannot be free from them.

But wouldst thou know, O man, the manner of his fight: Know that the temptations of Sathan have three gradations, even the same which every voluntary action of man, whether good or bad, hath in it. For in the soule of man there are 3 faculties, one sensitive,  
V 5 another

another appetitive . the third locomotive. And the actions of these three faculties are accordingly three, sense, appetite, motion . For first, a man sees or heares an object presented to his eyes or eares; the sense representeth the object to our appetite or delight: the delight or will, either imbraceth or refuseth the object, and this wee call the motion. Now as it is in every action, so is it in the temptations of Sathan, for first hee bewitcheth the sense: secondly, hee inflameth the appetite: and thirdly, hee procureth the action. Would wee have this made more cleare? I will. Looke on *David*, when hee fell in adultery, how playd Sathan the souldier with him? Hee first fascined or bewitched his sense: for it is written, *Hee saw a woman washing her selfe, and the woman was beautiful.*

*beautifull*: Secondly, inflamed his delight, for it is written, *Hee sent messengers, and enquired after the woman, and shee came in unto him*. Thirdly, by both of these, and from both of these hee procureth and propagateth the action, for it is written, *And hee lay with her*. Againe, if this one example sufficeth not, behold another. *When the woman saw that the fruit was pleasant to the eyes, and a tree to bee desired to make one wise, shee tooke of the fruit, and did eat*. Behold here also a third: It is confessed by *Achan*: when hee saw amongst the spoyles a goodly Babilonish garment, and a wedge of gold of fifty shickles, then I coveted them and tooke them. These three then, *sense, desire, and motion*, as they are in every action, so they are in every temptation: For Sathan in his temptations  
first



first besiegeth our senses, and seeing they are the gates of the soule, these being opened, hee windes himselfe into our delight and appetite, and being there, shall wee thinke that he who hath taken paines to gather so many stickes together, will not take paines to blow a fire to warme himselfe? No, no, hee is an angell of darknesse, but there hee transformeth himselfe into an angell of light: there he speaketh evill of Good, and good of evill, and there hee putteth bitter for swete, and sweet for sowre. Last of all, when by the abuse of our senses hee hath captivated our affections, thinkest thou that hee will leave that fire which hee hath blown so much, untill it burne? No, no, I tell thee he will not leave it, till it burst forth in a flame, and till thou burne in the midst of it. Will the husband-

husbandman, when hee casteth his feede in the ground, fall too and plow up the ground againe, without hope of harvest? No surely, in patience hee will wait for it, and first let it come to a blade, then to a stalke, then to an eare, then to be ripened, and last of all hee cutteth it downe and bringeth it into his barn. I will assure thee, it is so with Sathan: for though hee bee not a husbandman, yet hee is an envious man, and whilst the husbandman sleepeth hee soweth tares amongst the wheat. And though he seeme to mis-know it, yet is not he carelesse of it, but by all meanes hee watereth it with the stolne waters of pleasure, untill hee bring it to harvest and maturity. Hee can say to the young man, *Rejoyce O young man in thy youth and let thy heart sheere thee in thy young dayes.*

*dayes.* Hee can say to the covetous man, Pull downe thy barnes and make them more large, and then cry a peace to thy soule. Hee can say to the furious man, Smite him at once, that thou may not smite him the second time. And *what thou dost do quickly.* And in a word, whatsoever seed of iniquity, or bitter root of corruption hee soweth or planteth in our hearts, this is his policy, hee first bewitcheth the sense, then enflameth the appetite or desire: and last of all, he bringeth sinne to accomplishment.

*Use.* In respect hereof, it becommeth us carefully to watch over our senses, as the gates and doores of our soules. Secondly, to keepe a guard about our affections, that though our senses be infected, yet our hearts be not affected.

*Psal. 139.* And last of all, wee should



should be earnest and carefull to mortifie both of these, least their infection prevayling, sin in thee come to a maturity, and thou reape as thou hast sowne: for hee that soweth to the flesh shall of the flesh reape corruption, and hee that soweth to the spirit, shall of the spirit reape life and glory, and honor, and life & immortality. Thus whilst wee seeke to bee free from temptations, wee seek to be freed from the temptations of the devill, the world, and the flesh. And if God at any time shall suffer us to fall into these temptations, wee then begge of him, that wee may not bee overcome of them. *Non enim petimus ut non tentemur, sed ut a tentatione non vincamur.*

Now followeth the third thing remarkable in the words; and that is, who are the souldiers that must fight the

the battell. To this I answer, all those that are subject to temptation : the whole have no neede of the physitian, but the sicke : if any man therefore thinke himself free from the dint of temptation, forbear to say, *Lead us not into temptation* : but if none can exempt himselfe, then what I say to one I say to all, *Watch and pray that yee enter not into temptation*. But that I may speake more clearly. The souldiers of this Christian warfare, are all those who are members of the mysticall body of Jesus. To what end else hath hee clothed them with his livory ; put his badge on them, given them their earnest, and covered them under his banner ? hee hath clothed us with his livory, whilst he hath imputed to us his righteousness ; hee hath put his badge on us, whilst hee hath baptized

zed us in his name : hee hath given us earnest, whilst hee hath given us the first fruits of the Spirit to dwell in us, and hee hath convocated us under his banner, whilst hee calleth to bee within the pale and precinct of his Church. But this is not all : thou wilt enquire yet who are those to whom hee hath concredited these endowments. I answer, the Saints militant and tryumphant. By the Saints militant, I understand men and women on earth. By the Saints tryumphant, I understand those who fought the fight, finished their course, and now are entered into their masters joy. But here two questions may arise : the first is this : Have none beene tempted but the sonnes and daughters of men? I answer, none : for howsoever it be true, that Jesus Christ was the Sonne of God, yet  
as



as the sonne of man hee was also tempted with us, and that for these foure causes. First, *Ad cautelam. 2. In auxilium. 3. Ad exemplum 4. In fiduciam.* The sonne of God was tempted in our flesh, for our caution and for warning sake, that looking on him, no man might thinke himselfe set free from temptation: for if hee hath not spared the Cedar of Libanon, how shall hee spare us poore Isop bushes? Secondly, hee was tempted for our assistance and aid, for what shall it availe a man to know that his enemy approacheth against him, unlesse hee be able to resist him: therefore Christ came, and in our flesh was tempted also, that hee might deliver us in all our temptations, both from the feare of death, and from hima who had the power of death, the devill. Thirdly, hee was tempted

ted for our example, for as hee said of himselfe: learne of me, for I am meeke and lowly: and as the Evangelist *St Iohn* saith of his washing of his disciples feet: I have given you an example, that you should do one to another as I have done to you. So also hath hee suffered our temptations, and was tempted like unto us, that hee might leave us an example to follow his foot steps.

*1. Pet. 2. 21.* Fourthly, hee was tempted for our comfort and assurance of victory, for it is written, *Heb. 4. 15.* *Wee have not such an High Priest as cannot be touched with our infirmities, but hee was tempted in all things like unto us, yet without sinne.* Let us therefore come boldly to the throne of grace, and wee shall finde grace, to helpe us in the time of need. The second question is this, Who are those amongst

mongst the sonnes and daughters of men, who can truly say that they are tempted? to this I answer: If temptation be a fight, those onely are truly said to be tempted, who do bravely & courageously resist and fight against their adversary. It is not the sluggard that lyeth down to sleepe: nor the coward that runneth away: nor the feeble hearted that yeeldeth that can truly be called the souldies of God, but they only who hold fast what they have received: who stand fast within the liberty wherewith they are made free; and who continue constant unto the end, that as the good souldiers of Jesus Christ shall receive the crowne. Seeing then amongst the sonnes of men, there are some who are in the gall of bitterneffe, who are taken captive of Sathan at his will, who are given over to  
their



their vile affections, and to the power of error *ἐἰς ἐναρπύσειαν* *παλαμς*, Sure I am, these are not worthy of the title of this fight, nor to have their names billeted for the souldiers of Jesus: one'y they then in whom though sinne dwell, yet doth not raigne, are the true soldiers of Jesus: who can with *Abraham* refuse to be enriched from Sodom: and with *Moses* refuse to leave a howse behind him, are worthy: and shall be clothed in white, and receive a white stone, and in it a new name which no man knoweth but hee that possesseth it.

*U/e.* Now what shall I say concerning man, the Christian souldier, and the necessity of his resistance? Alas there is so much in man enemy to man, and so little left in him, that is able to resist or fight for him, much lesse to triumph, and

and conquer or subdue his enemy to him, I thinke; I can onely intreat man to looke continually on his captaine. And yet because hee must either fight or else never triumph, there are two things of which I would advertise him. First let him not thrust himselfe into temptation, unlesse, as *David* said, *There be a cause*; And that with *Jesus* hee bee led with the spirit. For our adversaries are many, malicious, powerfull, and politick: And like the sons of *Zeruiab*, too mighty for us, unlesse that hee who commandeth us to fight, fight in us and for us, wee cannot be victorious. Secondly, when hee is called to battell, let him not bee a coward, for hee hath more then good company, his God for a Captaine watching over him: his Redeemer his elder brother fighting for him: the holy

holy Ghost his comforter fighting in him: his fellow brethren standing on his one hand, and all the Angels of heaven on the other: and who would not fight with so good company? No, no my brethren, let us lift up our faint hearts, and strengthen our weake knees: though the conflict be hard, the conquest is honourable: for God will shortly tread Sathan under our feet, through Jesus Christ our Lord. *Amen.*

LECTIO 20.

*Lead us not into temptation, &c.*

**A**Ccording to the tenor of our first proposed method wee have already spoken unto you of the first three things that were remarkable in this Petition, to wit, of our calling,



calling, temptation; of our enemies, the world, the devill, and the flesh; And thirdly of our fellow souldiers, Jesus Christ in the dayes of his flesh: our fellow brethren now Saints in heaven, and our fellow brethren here militant on earth; It resteth now that wee consider and ponder aright the fourth and last thing remarkable in them: to wit, who is our Leader, and it is God, for to him, and to him alone it is that we put up supplication, and say, *Lead us not into temptation.*

Now in handling of this point, three things are chiefly remarkable: First, who it is that is our Leader, and why it is that hee is so called. Secondly, how it is that hee leads us into temptation. And thirdly, whilst hee leads us into temptation, whether hee be guilty of sinne or no? The first

first thing observable is, Who is our leader ; I answer, God, and that very God, who being one in essence, is three in persons, the Father, the Sonne, and the holy Ghost: God the Father is our leader, and therefore hee is called the Lord of Hosts. God the Sonne is our leader, and therefore tooke upon him our flesh, that in it, hee being first a souldier, might thereafter become our leader. Finally, God the holy Ghost is now by deputation become our leader, and therefore it is written, *That as many as are led by the Spirit, are the Sonnes of God.* God the Father is our leader, and for that cause is stiled the Lord of Hosts: *Dominus exercituum*, this is his name for ever, and this is his memoriall unto all ages Of all the titles that God hath in scripture, there is not one so often used by

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God

God himselfe as this: For shall wee looke but upon two Prophets, *Isayah* and *Jeremiah*, and in them alone this title is attributed to God above an hundred & thirty times. It is not a title then likely to bee looked upon, but with deepe and due consideration: let us then looke upon it. Our leader God is called the Lord of hostes in these respects: first in respect of the generall frame of all his creatures, who being viewed and considered in a masse together, are nothing else but a pitched field, and a battell set in aray, fighting for the honour of God, and the obedience that is due unto him: For in the heaven of heavens, there is an host of blessed Angels covering their faces and bowing their knees before his Throne, singing a deepe *Halleluiah*, and casting their crownes downe at his feet.



feet: And this company is called an host: for *Luke 2.* whilst they appeared to the shepherds at the birth of Christ, it is written of them: *There was a multitude of Angels, and an heavenly host, praising God, and saying, Glory be to God on high, and to men on earth peace and goodwill.* Let us from that place looke a little lower, and behold the starry firmament, that is above our heads, and there wee shall finde that hee is the Lord of hosts also, for there the Sunne, moone and Starres are his souldiers, they fight for him, and against his enemies: as it is cleare out of the history of *Ioshuah*, and *Iudges*: and of these the Prophet *Isayah* saith, *45. 12.* speaking of God, *I, even I, have stretched out the heavens, and their host I have commended:* but let us come a little lower, and looke to the cattle that walke,

and the creeping things that move on the face of the earth, and all of these are both the host and army of God, fighting for his obedience, and treading under foot those that rise up against him: as is cleare from the dust and ashes of Egypt fighting against *Pharo*. Againe, if wee shall withdraw our eyes from the unreasonable creature to man, who is indued with reason, What I pray you are all the battells, armies, conflicts, and skirmishes of nation against nation, of kingdome against kingdome, of country against country, of people against people, but the armies and battells of the Lord, the rods of his indignation, and the staffe of his wrath, punishing the land, because of the finnes of them that dwell therein: and man by the sword of man for his iniquity: for the sword  
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of a stranger, is the revenger of the quarrell of Gods covenant. Thirdly, will wee looke on these our native, and domesticke armies of flesh, that are in these our mortall bodies, I meane the ague, the webbe in the eye, the paine in the tooth, the consumption of the lungs, the shortnesse of the breath, the stone in the reines, the tympany of the belly, and the gout in the feet, wharare all these, but the armies of God, and host of the Almighty, fighting in man, against man, because man hath fought against God, who was his leader? Last of all, hee is Lord of hosts also in a spirituall sense: for he is our Capitaine and leader in our spirituall warfare, against the devill, the world, and the lusts of our owne flesh: For it is by him, and by his grace alone; that wee have either courage



to encounter, strength to stand fast, or patience to persevere unto the end. And as in this hee is our leader and Capitaine, so doth he also hold the reines of our enemies chariots: it was hee that made the wheelles of *Pharoes* chariots to fall off. It was he that threw the stone at the forehead of *Goliath*: It was hee that smote the Philistines with the jawbone of an Assc. It was hee that thrust the dart through *Achabs* brigandine: and it was he alone that put a bridle in the lips of *Zenacharib*, and a hooke in his nostrils: and finally it is hee, and hee alone, who for our sakes by death hath destroyed him who hath the power of death, that is, the devill; and hath put into our mouth that tryumphant song of victory, *O death where is thy sting, O grave where is thy victory?* Blessed be God

*God the Father through Iesus Christ our Lord, in all these things we are more then Conquerers, because our leader hath loved us with a love unspeakable in Iesus Christ. In this manner then is God the Father our leader, yet not hee alone: as hee is the Father, this his authority hee hath given and derived from him to his Son, our Redeemer, according as it is written, All power is given mee both in heaven and in earth.*

*And that we may know more perfectly how our Redeemer Iesus is become our leader, look I pray you on the severall parts & periods of his Commandment, & authority given unto him in our flesh, and for our sake: for it was either preordained before time, persecuted in time, or shall be perfected after all time, when time shall be no more. Before time, he was preordained to be our*

leader: for it is not only written, that in him it hath pleased the Father before the foundations of the world were laid, to chuse us to be heires of glory: But also it was told by the Apostle *St Peter*, that of all his sufferings, nothing did befall him, but that which was preordained to befall him by the secret counsell and eternall purpose of God. Hee was also sent in time to be our leader, and that in many severall points of accomplishment: for first hee is promised, secondly prefigured, thirdly that the prefiguration might bee made relative to the promise, the promise is reiterated; fourthly, lest man should have fainted under the expectation of the promise, hee is sent in the fulnesse of time. First, hee was promised to bee our leader, and Captaine, in Paradise, *I will put an enmity betwixt thy seed*



*seed, and the seed of the woman, he shall bruise thy head, but thou shalt bruise his heele. Secondly; as hee was promised, so hee was as also prefigured to bee our Captaine: And though by many prefigurations, yet by none more lively, then by those of Phares and Zares: ~~Ismael~~ and Isaack: Iacob and Esau: Of all which, it may bee truly said, *The elder shall serve the younger.* Thirdly, as hee was prefigured, so also was the prefiguration strengthened by a new promise, for to this effect was it said, *The branch of David, the stemme of Iesse, the sonne of a virgin, and the Emanuel of God,* promised under the Law by the Prophets. Fourthly, lest the fainting hearts of men should have perished under the weight of their expectation, in the fulnesse of time hee was sent in our flesh, first to play the part*

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of a souldier in himselfe, and then to become a leader, and Captaine to us. That in the dayes of his flesh hee was a souldier, it is cleare; for it is written, *Hee offered up strong cryes and supplications, and was heard in that which hee feared.* That in his ascentiō he became our Captaine; it is sure also: for it is written, *Hee led captivity captive, and gave gifts unto men.* Finally, that in the end of time, hee shall bee our Captaine and leader, it is manifest also, in that which is written, *When hee had subdued all things under his feet, then hee shall give up the kingdome to his Father, that the Father may be all in all.* Thus both the Father and the Sonne are our leaders. Now as this relation is founded in the person of the Father, and from him derived unto the Sonne, So also from them both by way of  
*Economy*

*Economy*, it is derived unto the Holy Ghost: for it is written, *Rom. 8.* So many as are lead by the Spirit of God, are the Sonnes of God. And againe, It is expedient that I goe from you to the Father, for unlesse I goe to the Father, the Comforter shall not come to you. But when I shall send the Comforter from the Father unto you, hee shall lead you in all truth, and comfort you in all your adversities. But that his authority, and government may bee the better felt of us, learne I pray you to know, that the alligory of his government is fitting to command mans obedience, either as hee is a pilgrim, or as hee is a souldier: for whether hee lead us as pilgrims, in an unknowne way, or as weake souldiers in our hard conflict, his operations to us, and in us are threefold. For he leadeth us *Monendo,*  
*mouendo,*



*movendo, & removendo*: that is to say, he forewarneth us, hee encourageth us, and hee removeth something from us. If wee looke on our selves as pilgrims, and so hee first forewarneth us of the difficulties of the way: for it is written, *Strait and narrow is the way, that leadeth unto life, and few there bee that enter in thereat.* Again, *Through manifold tribulations we must enter into the Kingdome of God.* And as hee forewarneth us, so also hee leadeth us by moving us, for hee not onely calleth upon us, *Come unto mee all yee that are weary and heavy laden, and I will ease you:* But also when wee fall, hee listeth us up againe, and whom hee loveth hee loveth to the end, and whom hee once taketh by the hand, none can take them out againe. Finally hee removeth the impediments of our journey

ney out of the way, for howsoever he suffer us to be tempted for a while, yet with the temptation hee giveth us the issue, that wee may beare it. Againe, if wee looke on our selves as souldiers, in *this* Christian warfare, hee useth the same operations in us. He first forewarneth us of our danger: whosoever would live godlily must suffer persecution for the testimony of Jesus. Hee encourageth us also to the fight. *In the world ye shall have trouble, but in mee yee shall have peace*: Bee yee therefore of good comfort, for I have overcome the world. Finally, hee removeth our adversaries from us: for howsoever for our triall and exercise, he suffer us to bee hardly assaulted for a while, yet in the end hee treadeth Sathan under foot, and crowneth our soules, not onely with victory, but also with

with salvation.

*Use.* Now then seeing God the Father, the Sonne, and the holy Ghost are our leaders, both in our pilgrimage, and spirituall conflict, it should both humble and comfort us: humble us in that wee cannot walke without a guide; *Noah* was stronger then wee, but when hee forgot his guide, he fell. *Sampson* was stronger then wee, but when hee forsooke his guide, hee fell. *Salomon* was wiser then wee, but when hee forsooke his guide, he fell. *David* was holier then wee, but forsaking his guide, hee fell. *Peter* was more stedfast then wee, and yet forsaking his guide, hee fell, *Israel* was a people elected and chosen beyond and before us, but because they forgot the guide of their youth, therefore they were left to themselves, to do the things that were not convenient



convenient, and received such recompence of their errour, as was meet.

It becommeth all of us therefore, whilst wee thinke that wee stand, to take heed that wee fall not. And to say to God, as the Eunuch said to *Philip, How can I understand without a guide?* Send out therefore, O Lord, the light of thy truth, and let thy good spirit lead us into the land of thy righteousness. Againe, as this should humble us, so should it also comfort us in the day of our spiritual conflict. For as the marches of Israell were ordered in the wilderness, so should our marches be ordered here on earth. When they were to march by day, the Lord went before them, in the pillar of a cloud, and by night in a pillar of fire. When they marched, it was said, *Arise,*  
O

O God, and let thine enemies be confounded. And when they rested, it was said, *Returne, O Lord to the thousands of Israel.* Their walke was long, their journey was wearisome, but this comforted them, that they had a good leader. It is even so with us: wee are brought blessed bee God, from the bondage of an oppressing Pharo, and a storming Egypt, where our way is thorny, and our adversaries are many, and surely, unlesse our eyes were towards our leader, there should bee no more spirit left in us. But this is our comfort in which we should alwayes joy, and continually rejoyce, that our God the Lord of Hosts is our leader. That our Redeemer Christ Jesus hath beene our fellow soldier, and is now our Captaine; And that the holy Ghost the Comforter is our Generall, and

and goeth out and in before us, and fighteth in us, and for us. Why should not wee then submit our selves to this Regiment? The world is led by another spirit: for the spirit that dwelleth in us, lusteth after envy. But blessed is the man who is led by God, and his good Spirit: for whosoever are led by the Spirit of God, are the Sonnes of God, and if wee be sonnes, then also shall wee bee heires, and fellow heires with Jesus Christ, and made partakers of his glory. But now my brethren pardon mee, for I have spent a great deale of time in teaching you who is your leader.

The second question is, how he can lead us into temptation. The answer hereof ariseth from the word by which our government and leading is represented to us.

For



For it is thus in the originall  
 Καὶ μὲν εἰσενέγκης εἰς πειρασμὸν :  
 where if wee shall looke a-  
 right on the word wee shall  
 finde it composed of two se-  
 verall particles of composi-  
 tion, and an originall verbe  
 subjoynd to them. The par-  
 ticles of composition are εἰς  
 & ἐν : the verbe is ἄγω, which  
 signifieth to lead : but the par-  
 ticles of composition added,  
 and prefixed to it altereth the  
 signification thereof very  
 much. The first particle εἰς sig-  
 nifieth *to*, the second ἐν signi-  
 fieth *in*. So that whilst this ma-  
 nuduction and government in  
 the day of spirituall combate  
 of a Christian is attributed to  
 God, it importeth three  
 things unto us from the word  
 it selfe. First a leading into  
 temptation. Secondly, a lea-  
 ding in temptation. Thirdly,  
 upon the which from the ne-  
 cessity of his goodnesse, must  
 follow

follow a leading out againe,  
according to that which is  
written, *Hee suffereth us not  
to bee tempted above our power,  
but with the temptation, hee gi-  
veth us the issue, that wee may  
be able to beare it.* The first  
part of this conduct is safe:  
the second is gracious: the  
third is glorious; without the  
assured support and presence  
of God, these three are like  
the waters of *Marah*, turned  
bitter: or like the potage of  
the children of the Prophets,  
*There is death in the pot.* For if  
man or Sathan lead to tempta-  
tion, it is doubtfull; if they  
shall lead into temptation it is  
dangerous: and if they cannot  
lead out of temptation, it is  
desperate. Opposing there-  
fore the weaknesse of man to  
the strength of God, and the  
malice of Sathan to the love of  
God, it cannot but bee well  
said by man to God, *Lead us*

*not*

not into temptation, not deprecating any part of the composition, but his desertion in the verbe. To cleare this, know that to lead a man into temptation is safe: for this cause *S<sup>t</sup> James* saith, *My brethren, count it for exceeding joy, when you fall into diverse temptations:* for this is onely to present an object of temptation to man, or to lead man to encounter with an object of temptation. Against this we do not alwaies pray, for it is safe & good for us so to be exercised at some-times, it maketh us watch over our senses, to make a covenant with our eyes, and with *David* to pray, *Lord turne away mine eies from beholding vanity.* To lead a man into temptation is gracious: for as meat is to the hungry, or drinke to the thirsty, or light to the prisoner, so is helpe and support to the cōbatant. What  
other



other comfort I pray you had *David* in his conflict with *Goliath* then this, that God was with him in his temptation? I come not against thee in mine owne name, but in the name of the Lord of Hosts, who delivered into my hand the Beare, and the Lyon, hee will also deliver thee this day into my hand. But O take heed my hearts, howsoever to be led to temptatiō may be safe, to be led in temptation be gracious, yet except God lead us out again, it cannot any way bee glorious for us: for if hee lead us not out againe hee leaveth us in it, and woe bee to us when hee so forsaketh us, and leaveth us to our selves: for in so doing wee shall surely forsake him and perish. So that this is sure, whilst we say, *Lead us not into temptation*, wee do not begge of God, that hee would not suffer the objects

objects of temptation to be presented before us, but this only, that whilst we are in the conflict, hee would not leave us alone, but rather that hee would say to us, as *Iacob* said to his sonne *Gad*, a troop shall fight against him, but he shall overcome them at the last?

But thou wilt say to mee, O man, How, or by what meanes can, or doth God lead a man to temptation?

I answer, by foure meanes  
First, by a procured desertiō.

Secondly, by a continuall subduction.

Thirdly, by a righteous tradition.

Fourthly, by a necessary induration.

By a deserved desertion; for whilst wee quench, and grieve the Spirit of God by our sinnes, it is a righteous thing with the Lord to draw his grace from us, that by our falls,

falls, we may learne to intertaine his grace by which wee stand.

Secondly, by a continued subduction, which howsoe it bee but one, and the selfe same desertion, yet is different in degree, and more fearefull because of the continuance. Thus hee dealt with the Gentiles. *Rom. 1.*

Thirdly, by a righteous tradition, when men have abused his long suffering patience, he gives them over to the efficacie of errour, and to the malice of Sathan to bee led by him at his will: so hee dealt with *Saul. 2. Sam. 24.4.*

And last of all by an uncurable induration, for Sathan having gotten entry in a sinner, thus walking in the way of errour, hee maketh his heart daily harder and harder, till out of the hardnesse of his heart that cannot repent, hee  
heape



heape up wrath to himselfe against the day of wrath. But thou wilt yet enquire, why doth God lead some men into temptation, and out again, and others he leadeth not onely in Temptation, but also leaveth them in it? To this I answer, *Tu homo à me petis causam, & ego quoque homo sum: sed audiamus ambo Apostolum dicentem, O homo, tu quis es? melior est fidelis ignorantia, quam temeraria scientia. Quere merito, non inuenies nisi poenam. O altitudo! Petrus negat, Iatro credit. O altitudo! tu disputas, ego credam: tu ratiocinare, ego mirabor: sed cave, ne dum doctores queras, presumptores inuenias. August. de verb. Apost. Serm. 20.* So then the answer is full. Even so, O Father, because it hath so pleased thee: For hee hath mercy on whom hee will have mercy, and whom hee will he hardeneth.

LECTIO II.

*But deliver us from evil.*

**W**E have already spoken of the first part of this Petition, which was depreccatory: wee come now to speake of the second part, which is supplicatory, and contained in these words, *But deliver, &c.* For explication whereof there are foure things considerable.

1. Our captivity.
2. Who, and how are they captives.
3. The deliverance or release.
4. The deliverer or redeemer.

Our captivity is evill. The captives are imported in the word *us*: the release in the word *deliver*: the deliverer

Y must

must bee understood God the Father, the Sonne, and the holy Ghost.

Before wee enter into the delineation of the first, to wit, our captivity, it is requisite that wee looke a little on the tye by which these words are knit to the former. And for clearing hereof wee must know, that as it is in the matter of physick or military art, so it is in the spirituall diseases, or conflicts of the soule. True physicke hath two parts, the one is *συλακτικη*, the other *θεραπευτικη*; the first preserveth our health by good dyet, and so preventeth our diseases before they come: the other by medicine expelleth and purgeth away diseases after they be come: It is so in the diseases of the soule. The preventing grace of God leadeth us not into temptation. The fellow-working, or second grace,



grace, delivereth us from evill. Againe, as it is in the discipline of warre here on earth, so it must bee with the soule. In a battell and conflict on earth, our Generall and Leader must first be carefull that wee fall not before our enemy. And secondly, if we fall, and betaken captive, it is his part to bee carefull to pay our ranfome, and deliver us from the captivity and tyranny of our enemy. It is so with us also in the spirituall fight, and conflicts of the soule: Our leader should not onely be carefull, that wee get not the foile, but also if wee bee put to the rowte, and taken captives of our enemies, it becometh him to be carefull to redeeme and ranfome us out of the hands of all those to whom wee were prisoners and captives. I hope now by these two similitudes you

understand the conjunction and tye that is betwixt this part of the Petition and the former. For if we shall looke upon our selves, as being sick and diseased in soule: two things are requisite for our health and cure. First, our physician should prescribe us a dyet, whereby our disease may bee prevented. This is done and prescribed in the words, *Lead us not into temptation.* The other thing which the Doctor of our soules oweth us, is medicine, potions, plaisters and purgations to cure us of the sicknesse we are false in: and this he promiseth to do unto us whilst he delivereth us from all evill. Againe, wilt thou looke on thy selfe as a souldier in the field of Jesus, fighting against the spirituall enemies of thy soule, thy leader Christ Jesus promiseth thee two things:

things. First, that though thou stumble before the enemy, yet thou shalt not fall: This hee promiseth in these words, *Lead us not &c.* Secondly, he promiseth, that if at any time thou fall and get the foile, and be taken captive, and prisoner, yet he will not let thee dye in prison, no, hee will redeeme thee, and ere any of thine enemies, sinne, death, or condemnation triumph over thee, he will lay his owne life downe for thee, and his heart blood as a ranfome for thy deliverance: and this hee promiseth in these words, *But deliver us from euill.*

*Use.* Now from this, in a word it is evident, that man by nature is a wofull and dolorous creature, sicke and diseased, dead in sinnes and trespasses, and so much the more heavily sicke, and desperately diseased, that hee mi-

Y 3      litateth



litateth againſt his phyſician, yet the reaſon is, hee feeleth not the ſoare, and like one transported in the fury of his paſſion, hee cannot tell where his paine holds him. But here is the riches of the mercy of our God, and phyſician: hee preventeth us with his cure, and not onely that, but alſo preſcribeth helpes againſt our recidivations and relapſes. This the woman of Samaria felt, when ſhee knew not the grace of God, nor who it was ſpake to her, by ſeeking a drinke of pure water, he prevented her, and gave her a drinke of the well of the water of life. Thus he prevented the man at the poole of *Bethesda*. Thus hee prevented us all in the loines of our firſt parent, *Adam, where art thou*. And againe when our father was an Amorite, and our mother an Hetyte: when our  
haire

haire was not cut, nor our  
nailes pared; when wee were  
wallowing in our blood, and  
were neither washed with  
water, nor softened with  
oyle, hee came by, and pre-  
venting us with his love, said  
to us, live, and made us live,  
and only because of his word,  
commanding us to live, and  
therefore wee lived. Seeing  
then whilst wee are sicke and  
diseased in soule, hee prevent-  
eth us with his unexpected  
cure: seeing also whilst wee  
are taken prisoners, hee pre-  
venteth us with our undeser-  
ved ranfome; what are wee  
that wee should either proud-  
ly reject, or faithlesly distrust  
the Ocean of his goodnesse?  
There bee some I know, that  
hearing of this preventing  
grace, will proudly lay this  
conclusion, that they will  
continue still in sin that grace  
may abound. But knowest not

thou, O vaine man, that the long suffering patience of God should lead thee to repentance : and that if thou tread the blood of the covenant under thy feet, that blood which speaketh better things then the blood of *Abel* to the righteous, shall speak judgement to thee, even a judgement intolérable & incurable. Know again, thou that art weake in faith; that that sicknesse and disease cannot befall thy soule, that should make thee distrust the Physician, whose love hath prevented thee with an unexpected cure. Whilst hee was in our flesh, hee quickned three sorts of dead : the Centurians daughter; the widows sonne; and *Lazarus* three dayes dead : and all to make thee strong in faith. Why wrongest thou him? first in his justice, by sinning against him; and next in his mercy by



by distrusting his goodnesse?  
No, no, beleewe him under  
hope, and aganst hope, and  
thou shalt finde that thy ex-  
pectation shall not want his  
reward: for hee that said to  
thee, *Call upon mee in the day  
of thy trouble, and I will deliver  
thee,* shall surely deliver thee:  
And thy ransome shall not be  
wanting to thee, if thy faith  
bee not wanting to thy  
selfe.

Now having spoken thus  
much concerning the tye of  
this part of the Petition with  
the former, it followeth now  
that wee looke on the words,  
and these foure things consi-  
derable in them. I was telling  
you before in my last Sermon,  
that wee are souldiers figh-  
ting under the banner of Je-  
sus, who being the leader and  
Generall of our army, here  
telleth us, that the fight is de-  
sperate: for if wee dye not,

and perish in the conflict, yet the best souldier that ever carryed armes, (except Jesus Christ) hath beene taken captive: this figuratively he calleth *evill*, & he teacheth us to pray against the same, whilst he saith, *But deliver us from evill*. That wee may understand this evill the better, wee must looke on the opposite thereof, which is good: Know therefore that there is a two-fold good, one personall, another reall. The personall good is hee who is the fountaine and welspring of all goodnesse, both in himselfe, and also in the creature. This is God, who is not onely good, but goodnesse it selfe; nothing beside him can truly bee called good. And for this cause Christ said, *There is none good but one, that is God. Matt. 19.* The reall good is that which is communicated from the fountaine.

fountaine to the streames,  
from the root to the branches,  
from the head to the mem-  
bers. This is also twofold, na-  
turall, or morall. The natu-  
rall good is that which God  
hath communicated to all his  
creatures by vertue of their  
creation: For God beheld the  
things which hee had made,  
and behold they were all ve-  
ry good. This goodnesse be-  
ing considered in the creature,  
is called *Vestigium deitatis*, the  
character of the deity, for by  
vertue hereof it is, that what-  
soever perfection wee finde  
in the creature, wee call it  
good, because in this, and by  
this, it expresseth the Creator,  
who in himselfe is absolutely  
good, in so farre as a finite  
creature can expresse an infi-  
nite and incorruptible Crea-  
tor. The morall good is that  
which God hath communi-  
cated to man, in making him



a reasonable soule, a good so much the more excellent then that of nature, by how much man is more eminent then the beast, and reason more excellent then life or sense. Well then, the creature is naturally good: Man is both naturally and morally good. But wee must know a little further; that the morall good concredited to man is twofold; it is either *Bonum obedientie*, or *bonum premij*: the good of obedience, or the good of reward. The good of obedience carrying a reference to the commandement of God, is more then *Vestigium deitatis*; for surely it is *Ipsa imago Dei*, his true and lively character: for by the obedience which wee give to the Commandements of God, wee shew our selves to be the sonnes of God, and that by the grace of his spirit wee are begotten againe, to be

bee conformed to his image. The other, to wit, the good of reward, is the free donation of grace to us in this life; or of glory in the life to come. To both which wee may adde the good use of all the good creatures of God: for godliness is great gaine, having allotted to it, not onely the promises of this life, but also of that which is to come. Now that I may bee found in my text, seeing I have shewed you how many sorts of good and goodnesse there is, let us looke now by way of opposition, and know the nature of evill, for this is common in the Schooles, *Quot modis unum oppositorum, tot modis discitur & alterum*. Evill then, is either personall or reall: the personall evill must be opposite to the personall good. God was, and is the absolute and personall good: Sathan must

must then be the great (though not the absolute) evill. The absolute evill I will not call him, for hee was good by creation, and as hee remaineth yet in his nature and essence a creature, hee remaineth still good: but the prime and chiefe evill of the world hee is both in respect of himselfe and man. The reall evill cannot be given in true termes of opposition, opposed to the reall good: for that was either naturall or morall: Now to say, that there is any creature naturally evill, wee cannot, for they are by nature created good, onely the ill which is in the creature is morall, for the being or essence of the creature is good, whatsoever is vitious or peccant in the creature is bad, because of the bad quality thereof. In man then, as in a reasonable creature there are two evils:



evills : one of disobedience, another of punishment, opposed to the good of obedience and reward. The evill of disobedience we call *malum culpa* ; the evill of punishment *Malum poena*. The first is simply and absolutely evil, because it is repugnant to the will of God, and contrary to his law. The last is not so, but conditionally evil, to wit, in respect of us, because it seemeth so to our taste : for howsoever the evil of punishment seemes evill to man, yet it is not so in respect of God, in whose presence, and by whose providence this *malum poena* is *bonum justicie*, the evill of punishment is the good of his justice. But thou wilt enquire, O man, seeing there be so many sorts of evill, what evill is it that we pray against here? I answer, wee pray only against the evill of sinne :

For

For the clearing whereof know, that there is a foure-fold combination, and mutuall reciprocatiō betwixt good and evill. First, the good of good. Secondly, the ill of good. Thirdly, the good of ill. fourthly, the ill of ill.

The good of good, is that benefit which man reapeth of all the creatures of God; health, wealth, peace, liberty, instruction of the soule by the ministrie of the word.

The ill of good, is that detriment and harne which the wicked of the world reape out of the benefits and blessings of God: for whilst hee maketh his Sunne to shine upon them, his raine to fall on them, his creatures to feed them, and his word to bee preached to them, though these things be good of themselves, yet the wicked get no good, but evill by them: for  
by

by these bodily and temporall favours, they are made inexcusable, and by his spirituall mercies their condemnation is aggravated.

The good of evill, is that good, which the Lord as a wise Physician extracteth out of the evils of this life which befall them : for as the physician maketh of a viper, a soveraigne remedy, and as *Sampsons* dead lyon afforded him a honey combe : so the Lord out of the worst and baddest estate that can befall his servants, he worketh their good. Their bodily hunger teacheth them a spirituall hunger, their bodily thirst, to thirst after righteousness; their poverty teacheth them to be rich in grace; their nakednesse to be clothed with salvation : and all their crosses and corrections whatsoever, sealeth to them their adoption,



on, increaseth their patience, and assureth them that their soules shall be safe in the day of the Lord Jesus.

Last of all, the evill of evill, is that damage and harme which the wicked sustaine by suffering the evill of this life: for by the evill of sinne their hearts are hardened, the custome of sinne taking away the conscience of sinne: and by the evill of punishment their condemnation is sealed to them; for whatsoever they suffer in this life, is but an earnest penny of their after suffering, and a sure fore-runner of that worme which dyeth not, and of that fire which goeth not out againe. So that whilst wee say, *Deliver us from evill*, our meaning is, deliver us, O Lord, from Sathan, the author of sinne, from sinne it selfe, the first borne of Sathan: and from condemna-

on the stipend and wages of sinne. And as for the outward rods, compose them so to us, that they may not harden our hearts in sinne, nor seale to us our condemnation. And to this interpretation of evill antiquity giveth assent: for *S<sup>t</sup> Chrysostome* writing upon *Matth. 13. 19.* where Christ calleth the devill *The evill one*, saith, *Malum hic diabolum vocat, docens nos cum eo praelium habere nullo unquam tempore dirimendum: cum tamen non sit natura.* *S<sup>t</sup> Ambrose* expoundeth it both of the devill, and of sin: *Libera nos à malo, dum hoc petimus, petit unusquisque, ut à malo, hoc est, à diabolo & peccato liberetur.* Finally, *S<sup>t</sup> August.* is of the same opinion, whilst hee telleth us *Christus non liberabit nos a barbaris, sed à diabolo, & peccato, & peccati stipendio.*

Now having spoken at length

length to you concerning our captivity to Sathan, sinne, and condemnation: It is requisite that wee looke on the captives, and these are wee: for wee say, *deliver us*. For the better understanding whereof, wee must know, that captives are of two sorts, either *Captivi nati*, or else *Captivi facti*: captives are either borne so, or made so. The native or borne captives, were the children of such parents as being captives themselves, were mancipated, and sold for servants and slaves to others. These by the Law of God were the possession and true inheritance of their master. *Levit. 25. 45*. The captives that were made so, are of two sorts: for they were either made so by others, or by themselves. By others, whilst being taken in battell, and preserved from death, they were sold



fold as servants & bond-men to others. Captives made by themselves were such, as without any outward violence imposed on them, did for reliefe of their poverty and necessity, sell themselves as slaves and servants to others : Now these are but bodily captives. Answerable to these, there are three sorts of spirituall captives, and of the captivity of the soule. The first are captives by birth, and so borne from their mothers wombe : such are all men by nature and naturall corruption : for wee are all of us borne dead in our sins and trespasses, &c. And what *David* said, of himselfe, all of us may say of our selves *In iniquity was I shaper, and in sin hath my mother brought mee forth.* Now in the second place, captivity begets captivity, as one deepe calleth on another. Our originall

ginall captivity, under which we were born; hath lead us violently captive unto actuall sin, and rebellions : For having brought nothing into the world with us, but an uncircumcised heart, from thence in all our life time springeth nothing but abominable corruptions. Last of all, there bee some men, who to both their naturall and violent captivity have added a voluntary captivity, making themselves captives to sinne and Sathan, with a greedy appetite and up lifted hand, and these are the children of disobedience. from the first sort of captivity it hath pleased God to redeeme us in our baptisme by the lavacre of regeneration, and washing of the new birth. From the second captivity though wee cannot bee fully delivered so long as wee are in this life, wee having  
received

received but the first fruits of the spirit , yet notwithstanding, Jesus Christ our Redeemer hath delivered us by his death , the power of his resurrection, and fellowship of his afflictions; for it is written, *We have not received the Spirit of bondage to feare againe, but the Spirit of adoption, whereby wee cry Abba, father.* And againe, *Therefore we are no more servants but sonnes.* From the last sort of captivity there is no redempcion at all : for if Sathan the devill hath right enough to a man by nature : man shall adde to that captivity a greater, by selling himselfe like *Achah*, to commit iniquity. There is no more sacrifice reserved for that mans sinne, but a fearefull expectation of judgement, and of that fire which shall devour the wicked. Now my brethren of this which hath



hath beene said concerning our captivity, I would gladly that in a word or two you should make some use.

*Use.* There are many captives in the world whom we cannot get delivered, notwithstanding wee will labour to extend some of our supply to them. For first wee can, upon the first hearing, compassionate their captivity, and beare a part, and have some sympathy with them in their distresse. Secondly, we can sometimes goe further then this: for we can goe & knock at the prison dore; and call for them, and goe in and visite them, and comfort them with our best consolations. We can goe somewhat further yet, and besides our comfort, wee can helpe them with some of our meanes: wee can buy bread to their hunger, and drinke to their thirst, and clothes

clothes to their nakednesse. And last of all, we can engage our selves for their delivrance and by our engagements set them free. Are not these good offices of charity and true straines of mercy? Yes surely they are so. Art not thou then much beholding to Christ, whosoever thou art, that art set free from the bondage of sin: for he hath done all these to thee whilst thou wert in darknesse, and bondage under sinne and Sathan. Hee did first pittie and compassionate thee, when thou hadst no pittie on thy selfe; and even then, when thou wert a stranger and enemy to him, hee spread his skirts over thee, and covered thy nakednesse. Secondly, hee hath visited thee, as he came downe to visit Israel in her affliction: not in judgment as Sodome, but in mercy, and in a plentifull compassion:

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and

and therefore *Zachary* blesteth him, for that hee visited; and then redeemed his people. Thirdly, hee became beneficiall to us, not onely giving us wine to make the heart glad, and oyle to make the face to shine, but also in comforting our soules. Hee hath given us his flesh for meate, his blood for drinke, his righteousnesse for our covering, his word for our instruction, and his Spirit for our guide. Fourthly, and last of all, hee hath taken our debt upon him, and paying it for us, hath set us free: and this hee did in the fulnesse of time: for when that fulnesse came, God sent his owne Sonne made of woman, and made under the law, that delivered us that were under the law, that wee might receive the adoption of sonnes. For Gods sake therefore seeing whilst we were Captives, hee



hee hath done so much for our deliverance, forget not the captivity of thy soule, thy selfe, and first, when thou hearest it told thee in the word of God, pittie it. Secondly, at all occasions offered, ( not snatched ) knock at thy dore, and goe in and visite it. Thirdly when thou hast seene it, cry with Israel to *Rehoboam* to make thy yoke lighter: and in the end, though thou cannot procure by thy selfe an absolute deliverance, yet come to him that poured out his heart blood for thee, runne and cry for thy deliverance, and dissolution, sigh and groane for it, and in due time if thou faint not, thou shalt bee heard in that which thou fearest These things being thus cleared to you, the third thing that wee are to remarke in the words, is our deliverance or release in this

word *Deliver*; now that wee may know this deliverance the better, it shall not bee amisse to distinguish deliverance into three severall sorts. First, there is a deliverance *à toto*. Secondly, *à tanto*. Thirdly, *à tali*. Our deliverance *à toto*, is a perfect deliverance both from temptation to sinne, practice of sinne, and punishment for sinne. *À tanto*, is not perfect but partiall, from so much of temptation, practise, or punishment as God thinketh meete and expedient. *À tali*, is that whereby wee crave exemption and protection from sinnes of grievous qualities: Such as we call presumptuous, enormous, heinous, and crying sinnes: And from such kinde of punishments as are not the testimonies of Gods love, but rather the effects of his wrath and indignation.

nation. Now seeing deliverance in effect and properly is an actuall release from evill, what sort of deliverance do wee crave here, is it that wee call *à toto*? No, no, wee cannot expect a totall and perfect deliverance in this life: for so long as this life lasteth, wee can neither be totally free frō sinne, nor from punishment: notwithstanding, because of this same possibility; wee are bound to cry for our perfect deliverance by death. Secondly, as for that deliverance which is *à tanto*, that is to say, from so much as will make us slaves to sinne or punishment, for this wee cry in these words: 'and this deliverance we are commanded to desire: and by this desire wee are distinguished frō the reprobate, for whilst we are led captive to Sathan at his will, sinne ruleth not (though dwelleth)



in our mortall bodies. And for the punishment, the Lord hath promised not to tempt us above our power, but so farre onely as wee may bee able to beare it. Thirdly, as for the deliverance *à tali*, that is to say, from blasphemous, presumptuous, and crying finnes, which are the effects of the wrath of God upon the children of disobedience, from these and such as these, we cry, and must cry continually, *Lord deliver us from evill.*

*Use.* Know further that whilst wee begge of God a deliverance from evill, wee do not pray against all evill of sin and punishment, but so much of punishment as wil or may overwhelm us; and such sins as are raining and crying in us, shall one day cry against us to our perpetuall confusion.

One thing remaineth, to wit, who is our deliverer; and

and that is neither man nor Angell, but hee who is both God and man by nature, and the great Arch-angell of the Covenant by office. In whom three things are considerable: His right and title to do it. His wonderfull power in doing of it. And lastly, the exceeding benefit arising from it.

LECT. 22.

*For thine is the kingdome, &c.*

**W**HEN I did first undertake the explication of this prayer, I told you, they did resemble a house or edifice. For as in the Courts and Palaces of Princes, there are first Courts and Porches serving for entrance into the royall presence. Secondly, there are roomes and places of rest. Lastly, posternes and

Z 4 passages

passages of retiring, serving both for pleasure, & necessity: so is it in this building & spiritualled edifice of prayer: For in it there are three distinct and severall stations: A preface serving for the porch. Six severall Petitions, serving for roomes of court. And finally a conclusion serving for a posterne or terras, from whence wee may in a view behold the glory and beauty of the whole palace. Of the Preface and of the Petitions wee have spoken already according to the measure of grace given us from above. It resteth now onely that in this Sermon we take a view of the conclusion, and from it draw up the full and finall scale of all the prayer. And from both, their edification. When I looke on the words, I finde in them three things remarkable. First, their inference. Secondly, their



their tenor and scope: and thirdly, their seale. The inference is in the word *for*: the tenor is *Thine is the kingdom, power, and glory for ever.* The seale in the word *Amen.*

Let us returne then to their inference in the word *For.* Here it is evident, that this conclusion or last part of the prayer, is knit and tyed to the former Petitions with a causall particle, *for.*

For the better understanding whereof, let us know, that against the necessity and use of this prayer prescribed unto us, an objection might bee moved by the weaknesse and infirmity of man: For let us looke on the best of the children of God, when hee censureth and examineth his owne soule: and paralleleth his practise with the desire of these petitions, and wee shall finde that hee shall come farre

short of that which is required of him : For when wee looke on the three first Petitions which concerne God, the honour of his name, the advancement of his kingdome, and the obedience of his will, who is able to give that due obedience thereunto, which is required of him? Not one, for God himselfe hath thus complained against man, *The Lord looked downe from heaven, and beheld the actions of men, to see if there were any that would seeke after him, and do good, and hee could finde none, no not one.* Against this it is that the Prophets complained in the name of God, and for his sake : *Who hath beleev'd our report, and to whom is the arme of God revealed?* Finally, it is against disobedience and rebellion that the Saints of God have so deepeely sigh'd and groan'd for their deliverance. *David*  
could

could say, *Alas I have dwelt too long in the valley of Mesech, and tents of Kedar.* And the Apostle Paul could say, *Miserable man that I am, who shall deliver mee from this body of death.* Again, if from these wee shall withdraw our eyes, to consider that Petition wherein wee crave for our selves the release of our temporall calamities: How many have called upon the Lord, and have not bene heard according to their cry? How many in sicknesse have called for helpe, how many in poverty have called for support, and how many in exile have called for deliverance, and yet have not obtained it? Looke to David himselfe, and to his expostulation. *Psalm. 22. I have called unto thee by day, but thou heardest not, and I poured out my complaints before thee in the night season, and yet I have no audience*



ence. Last of all, how many of the Sonnes, and Saints of God, having fallen into temptation and snares of the devill, have cryed unto God for ease, release, and deliverance to their wounded conscience, and have not obtained it? Let *David* witnesse in his 51. *Psalm*. Whilst hee cryeth, *Restore me O Lord to the joy of thy salvation, and take not thy free spirit from mee*. And let the Apostle *Paul* also beare witnesse, whilst being buffeted by the angel of sathan, he cryed thrice unto the Lord, that the spirit of temptation might depart from him, & yet behold hee received no answer but this *My grace is sufficient for thee*. Now I say, if in all these, man may pray and not be heard accordingly, if under the body and burthen of both temporall and spirituall calamities hee sigh and groane, and yet cannot

not be heard in that which he feareth, wherefore, and to what end I pray you is it, that man should plead in these words of Petition? or why should they bee tyed to this forme and platforme of prayer?

To this it is, that our Master and Saviour Jesus Christ giveth an answer in this word *For, &c.* for in so saying, hee strengtheneth and stayeth the weake hearts, and feeble knees of his servants against all feare and infidelity whatsoever, by leading them to the consideration of the might, power, and glory of him to whom wee pray. So that his meaning is, whilst he saith *For, &c.* poore and weake creature that thou art, wouldst thou draw neere to God? faint not, though at the first thou obtaine not the victory; possesse thy soule in  
patience,

patience, hold fast that which thou hast received, continue constant in prayer, for hee is a great and mighty God whom thou supplicatest, and hee is both willing and able to keep that which thou hast co-credited unto him, though hee winke at spirituall or temporall desertions for a while, yet bee sure hee will come at last, and salvation under his wings, and a mighty deliverance under his right hand. For never King on earth had either such power to vindicate, or affection to pity or commiserate his subjects as God hath to the deliverance of his Saints. For hee is King of Kings, and Lord of Lords, and his and his onely are all kingdomes, all power, and glory for ever.

Now this being the meaning of the illative particle, *For*, it resteth that wee



wee make use of it.

*Use.* I see man is a weake creature, weake in all things, for he is weak in knowledge, in obedience, and in suffering, But especially weake in faith. I say, hee is weake in knowledge, for hee knoweth not the things of God, neither can hee know them, because they are spiritually discerned: weake in obedience, for the good that hee would do, that he doth not, and the evill that he would not do, that he is led captive to doe. In suffering, for the bread and water of affliction are hard for him to digest: and who is hee who will gladly deny himseife, and take up his crosse and follow Jesus. But wee are chiefly and above all, weake in faith, for even then, when God hath made us in his light to see light, and when hee hath in some measure captivated our affections

affections unto his obedience, when hee hath sanctified our crosse, and given us some measure of patience under it; and finally, when hee hath led us by the hand, unto the throne of grace, and there by the power of his spirit, hath taught us to poure out our desires before him with sighs which cannot bee expressed, unlesse in an instant, and at the first cry wee bee heard in that which wee feare, and get our petitions answered, with a suitable correspondence: O how weary are wee, how faint, and how doubt wee of the love and mercy of our God towards us! yet here is the love of God made manifest, that though our sinne bee out of measure sinfull, yet his grace is a rich grace, and hee multiplyeth unto us grace upon grace, insomuch that hee will not onely call npon us to  
come

come unto him in the day of our trouble, that hee may deliver us: but when wee cannot come, hee will draw us, and when wee are come, hee wil teach us both how, and what to pray: and finally, when wee begin to doubt, and fall to despaire, hee underpropeth our weake faith by the arguments of his love, his power, and his glory. It is our part therfore whē we addres our selves to God by prayer, to make these his peculiar instructions, not onely the significations of our desires and trenchmen, our hearts best wishes, but also by their confident, and faithfull evaporations to make them arguments to our selves of our audience: for as the prayer of faith availeth much if it be fervē: so the faint-hearted & lewk-warme desires of men reap nothing at Gods hands, unlesse perhaps it  
make



make him cast back the dust of their sacrifices into their faces, and turne their prayer into sin. And thus much I have spoken for the word of inference here used, *For*.

Wee must come now and looke on the tenor of the words, wherein our Saviour and Redeemer comforteth and stayeth our weake faith, and strengtheneth us in our prayers, both from doubting and despaire. The arguments hee draweth out for our encouragement are two: The first is drawne from that authority, and supreme sovereignty which hee hath not onely over man, but also over heaven, earth, and hell, and all the hosts and inhabitants thereof. The second is drawn from the true titles, dignity, or attributes of that kingdom, and these are three. A powerfull, a glorious, and

an

an eternall & everlasting kingdome. But let us return to the first argument, of faith and encouragement to confidence in our prayer, which is taken from Gods kingdome: For by this meanes hee maketh a direct reciprocation betwixt this conclusion, and the second Petition of this prayer: and withall a direct opposition betwixt this conclusion, and the last Petition. In the second Petition he taught us to seeke the advancement of his kingdome, in these words, *Let thy kingdome come*. In these words hee letteth us see that hee will seeke nothing of us by way of obedience, but that which hee will enable us to do. Therefore he ascribeth to himselfe a supreme soverainety over all the world, and a kingdome more eminent then all those which are amongst the sonnes of men:  
to

to teach us, that as kings do not impose lawes upon their subjects to bee snares unto them, of rebellion and disobedience, but rather statutes easie for observance, just in their exaction, and safe in their obedience: so God who is our Supreme and dread Sovereigne, as hee requireth the obedience of his statutes, to testifie our homage and loyalty to him, so also as a mighty and just king, hee will both enable us to do that which hee requireth of us, and protect us in the doing thereof, against all our enemies whatsoever. Againe, as it carryeth a direct reference and reciprocation with the second Petition: so doth it also import a direct opposition to the last Petition, for therein wee acknowledged that wee had many enemies, the devill, the world, and our owne flesh,

as



as Kings and Tyrants not only dwelling in us, but also tyrannizing over us, and leading us captive unto sinne: and what comfort could wee have in this our conflict, or what hope of victory should there bee left to *David*, against the sonnes of *Zerviah*, unlesse our leader were a King, more mighty then these: A monarch more powerfull to save, then they to destroy? Surely none at all: But knowing that there are more with us then against us, and knowing that the lyon of the tribe of *Iudah* is stronger then the strong man which keepeth us in captivity, what need wee to be afraid? if an earthly king will not suffer a wrong done unto his subject to bee unrepaired, do wee thinke that King of Kings, our Lord, and our God, will suffer Sathan to keepe us alwayes in captivity?

No

No surely: he may wel suffer us like *Davia* for a while to tarry at Jericho, untill our beards and garments be renewed, but at last hee will smite our enemies hippe and thigh, and wound them with a wound in their loynes, that they shall not bee able to rise againe. This then is the cause why he stileth himselfe, not onely a King, but the King, by way of excellency and eminencie above all Kings whatsoever. You may remember. whilst we spake of the kingdome of God in the second petition of this prayer, wee told you, that Sathan had a kingdome: man had a kingdome: and God had a kingdome. Sathans kingdome was no true kingdome, for it was and is no other thing then a meere usurpation, and an inforced tyranny over the hearts of men, which onely of due appertaine

pertaine unto the Lord. Mans kingdome is onely a kingdome by toleration and dispensation from God: but Gods kingdome onely is the true kingdome both in name and nature, for all things are of him, and through him, and for him, that in all things hee may have the preheminance. Justly therefore may our Saviour teach us, and we learne to say unto God, *Thine is the kingdome*: For Sathans kingdome *Carcer est, non regnum*, saith S<sup>r</sup> *Augustine*. Mans kingdome is but subordinate, for it is written, *Per me reges regnent*, by mee kings raigne: onely God is the King of Kings, and Lord of Lords, higher then the highest amongst the sonnes of men: and to him onely of due appertaineth the kingdome, the power, and the glory for ever.

*Use.* The consideration  
hereof



hereof should comfort us exceedingly in the midst of our greatest calamities, and distresse: For wee are not the subjects of that king, who is carelesse of our captivity and tribulation: No, but wee have him for our head and soveraigne who knoweth our necessities from a farre, and is touched with a sense of our sufferings: and finally, which is more materiall for our consolation, hee is the King of Kings, the supreme and dread soveraigne of all creatures, not onely willing but also powerfull and able superabundantly to helpe us: As it is written to the *Ephes.* *To him that is able to worke exceeding abundantly in us, above all that wee can aske or thinke.* And *St Iude* testifieth the same, *To him that is able to keepe you that you fall not, &c.* What need wee then bee afraid of the

the pestilence that flyeth by day, or of the sword that roareth abroad in the night season? If wee dwell in the tabernacle of the most high, and abide under the shadow of his wings, no evill shall come neare us: for he hath a hooke for the nostrils, and a bridle for the lips of the that rise against us. They may come out one way against us, but they shall fly leaven waies before us: for hee is a mighty King that leadeth us: and who hath wraisted with him at any time, and beene victorious? Let us not feare then what man can do unto us. Men are Kings, but none can say that hee is the King, except God alone. It is true indeed Kings are called Gods: and as S. Basil telleth us, a King is *θεοῦ εἰκὼν*, a visible God: but God is *ἀόρατος βασιλεὺς* an invisible King. Yet that is true of all

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these

these Kings, which David telleth us, I have said ye are Gods, and the sonnes of the most high, yet ye shall die like men. And ye Princes shall perish as well as others. It is neither their state, glory, pompe, nor authority that can redeeme their foules from the grave. *Nam Principes, Imperatores, & Reges (saith S. Gregory) imo Imperia, Principatus & regna paulatim senescunt, egrotant, concidunt.* What need we then be afraid of man, or of the sonnes of men, whose breath is but in their nostrells? they can but kill the body: But let us feare the Lord in our heart: for when hee hath killed the body, he can cast both soule and body into hel fire; where their worme shall not die, and their fire shall not goe out againe. Now having spoken this concerning the kingdome of God, wee must come now



to these titles and attributes by which hee describeth this kingdome: And from consideration whereof, hee laboureth to give us arguments and assurance of audience at the hands of God. The titles are three, *Power, Glory, and Eternity*. First then hee saith, that Gods kingdome is a kingdome of power.

Wee must know that the power of God is taken many severall wayes in Scripture.

First, for the essentiall propertie of God, which being in himselfe is himselfe, and of him, and from him, communicated to the creature, giveth unto it an essence, being, power, and force of action, to do whatsoever hee doth: and this essentiall propertie is common to the Father, with the Sonne, and the holy Ghost.

Secondly, it is taken for Jesus Christ, the second per-

son of the Trinity. *1 Cor. 1. 24.* To them that are called, as well of the Jewes as of the Gentiles, wee preach Iesus Christ, the power and wisdom of God.

Thirdly, it signifieth the Gospell of Iesus, and the word of the Evangell. *Rom. 1. 16.* I am not ashamed of the Gospell of Christ, for it is the power of God to salvation to every beleeving soule. But here by the word power, is understood, that all-sufficient omnipotencie, which being in God is God, and by him maketh all things to bee which are. And as all power is in him *Tanquam in capite*, so is all power from him *tanquam a fonte*. This our Saviour acknowledged when hee told *Pilate*, *Thou couldest have no power over mee, unlesse it were given thee from above.* Unto this the Apostle *Paul* subscribeth *Rom. 13. 1.* There is no power but of God,

*God, and the powers that are ordained of God.* Now this title of Gods power, Christ bringeth in here as an attribute, by which hee may underproppe our weakenesse. And his meaning is, O man, why doubttest thou, and why art thou fearful to come to God, and pray to him? How many evidences hast thou of his power manifested to thee for thy protection? Is it not by him, and by his power, that thou livest, movest, and hast thy being? was it not by him, & by the word of his power, that all things were made of nothing? Is it not by him, and by the might of his power, that all things are preserved in that state, order and frame in which they now are? Was it not by him, and the might of his power, that fire came downe to destroy Sodom, That the sea drowned



*Pharo*, the earth swallowed up *Corah*, *Dathan*, and *Abiram*? That *Ieroboams* hand was dryed up, that the merciesse fire had mercy on the children, and the hungry lions fed not on *Daniel*? That the windes and seas are stilled and calmed, and finally that the very devills of hell are curbed, that they cannot goe beyond the chaine of his power and good pleasure? These things are all evidences of his power. But his power is yet not knowne in things that are spirituall. Looke to our eternall election, our temporall redemptiō, our effectuall calling, the resurrection of our bodies, and upon the glory bestowed both upon soule and body, and from thence let us never doubt of his power. Hee of himselfe is able to do all things, and by his power wee are able to do  
all

all things : and hee hath manifested his power towards us, that by it wee may be instructed, by it comforted, and by it corrected. In a word, it serveth for our instruction, correction, and consolation. For our instruction in the path of charity ; for our correction in the way of our presumption, and for our consolation in the day of our trouble.

First, for our instruction in the path of charity : For wee do no sooner see our neighbour fall, but straight way we are precise and prejudicate censurers, not remembring our selves lest wee also bee tempted; Nor yet remembring the power of God who is able to ingrasse those againe. *Rom.*

**14. 4.**

Secondly, it serveth for our correction in the way of our presumption : for wee thinke, if man can befriend us wee are

safe and sure; but as fooles wee vanish, for the Egyptians are but men, not gods, and their horses are but flesh, not spirit. When *Ephraim* saw his wound, and *Judab* felt his soare, they ranne to *Jacob*, and *Asher*, but their wound was not healed; for there is no helpe but in the Lord: And whosoever shall seeke helpe beside him, may aske counsell at his stocke, but his staffe shall answer him; for the Lord shall meete him as a lyon, and as a lyons whelp shall teare him in peeces, and none shall deliver him.

Last of all, it serveth for our comfort in the day of trouble. Man, beare thou the crosse that God hath laid upon thee, for thy hairees bee numbred, thy teares be put in his bottle, be thou assured that the Lord will deliver thee in the day of trouble, when thou art incom-  
passed



passed with the waters of affliction. The second attribute of his kingdome is glory, which hath many severall significations in Scripture.

First it is taken for the majesty of God, which whilst man doth celebrate, it is said, they shew forth his glory. Thus did the shepherds heare that sweete *Haliluiab* sang by the Angells, *Glory bee to God on high*. And *David*, *Psalm. 8. The heavens declare the glory of God.*

Secondly, by the glory of God in the time of the Law, was meant the Arke of God, *1. Sam. 4. The glory is departed.*

Thirdly, it signifieth the visible testimony of Gods presence in a cloud, *Exod. 16. 8.*

Fourthly, it is taken for the light of the Gospell. *2. Cor. 4. 4.*

Fifthly, by the glory of God, is understood the image

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of God, according to which man was created. *Rom. 3.23.* All flesh have sinned, and are deprived of the glory of God.

*Use.* First, bee carefull of the glory of God, that his name bee not ill spoken of, because of thy bad conversation.

Secondly, suffer for him. For all the sufferings of this life are not worthy of the glory that shall be revealed in us.

Thirdly, sigh and groane for Christs appearing, for it is the day of the revelation of thy glory.

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*For*

*For ever and ever, Amen.*

**T***His is life everlasting, to know thee to bee the onely true God, and whom thou hast sent thy Sonne, the Lord Iesus: This is the absolute excellencie of mans knowledge. But to attaine hereunto the way is hard, for No man hath knowne the Father at any time save the Son, and he to whom the Sonne hath revealed him. And till the Sonne hath revealed him in his beeing, by delineating to them the back-parts of the Father, for, No man can see God and live. It is true indeed if wee shall compare our knowledge of God, who live under the Gospell, with those who went before us under the Law, wee cannot but confesse that our light in regard of theirs is before the light of the*  
Sunne



Sunne compared to the morning starre, for it is written, *They saw but from a farre, and under a veile, but wee behold his glory with open face.* And yet notwithstanding this our illumination we are imperfect, & our perfection may bee full in respect of parts, yet is not in respect of degrees: For our helpe therefore whilst wee dwell in the valley of *Meseck*, & tents of *Kedar*, he is pleased to manifest unto us, though not absolutely what he is, that is to say, his nature, yet who hee is, that is to say, what are his attributes; for by this hee teacheth us to know both who hee is in himselfe, and how he carries himselfe to us. Now thus we may know him in his wayes and dispensations towards us. Hee hath revealed himselfe three manner of wayes, *Per viam negationis, per viam causationis, per viam eminentia:*

*eminentie.* By way of negation, by way of causation, and by way of excellency.

By way of negation or denyall, hee makes himselfe knowne to us while hee denies the imperfections of the creatures to appertaine unto him as creator: and therefore it is said of him that he is immortall, invisable, immutable, that hee cannot lie, that hee cannot repent.

By way of causation, while hee makes himselfe to bee knowne to be the cause of all things that are, for it is written, *By him were made all things, and without him was made nothing that was made.* And againe, *In him wee live, wee move and have our being.* And againe, *Θεὸς πατὴρ ἐστὶν πάντων.*

By way of excellency, while as we looking on the excellencie of the creature, are lead to consider the supereminent excellencie

cellencie of the creator, in his wisdom, power, strength, or permanency. Hence it is that by way of eminent excellency above the creature, hee hath made, amongst many his other attributes, himselfe known to us by his eternity, an attribute so absolutely proper to him, that it cannot properly be attributed to any creature beside him: It is true indeed, the decrees of God are truly called eternall in their act, but not if wee consider them in their execution; for howsoever they were decreed from all eternity, yet they are finite in respect of time, for in time they receive their accomplishment. The soules of men are truly called eternall, yet not properly, for howsoever they be eternall essences induring for ever, yet had they a beginning in time, for till God breathed in mā's nostrils,  
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man was not a living soule :  
 The Sacrament of Circum-  
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ἢ ἀνακεφαλαιωσιν : and after all time, a συμμορφωσις, conformity vnto his image, and establishment in the grace wherein we stand. But thou wilt enquire if God onely bee truly and properly eternall, how is eternity according to his kingdom, and that his kingdom is for ever and ever. The answer is easie, whatsoever is in God is God, and his attributes are like unto himselfe, for as hee is in himselfe eternall, so is his kingdom, his power, and glory. The consideration of these things serves us for a manifold use.

First, our God is eternall, and so is his love towards us, *Who shall separate us from the love of God? shall tribulation or anguish, famine, or nakednesse? &c.* No, in all these things wee are more then conquerers.

Secondly, the vertue of the death of Jesus is eternall, *Who shall*



*shall lay any thing then, to the charge of Gods chosen? It is God that justifies who shall condemne? It is Iesus Christ who hath died for us, and now in the heavens makes intercession for us, at the right hand of the Majesty.*

Thirdly, God is eternall, and his kingdome is for ever, what need wee then to feare what man can doe unto us, they can but kill the body, but, *Let us feare him who can cast both soule and body in hell fire, where the worme dyes not, and the fire goes not out.*

Fourthly, our God is eternall, and his kingdome for ever and ever: Why should wee then seeke the things of this life that perish? No no, it becomes us not to set our eyes on things that are seene, and are temporall, but on those things that are not seen- and are eternall.

Finally, since our God is eternall,

eternall & his kingdome endureth for ever, why should we weary or murmur under the rod of our visitation, for all the afflictions of this present time are not worthy of the glory to be revealed, for our afflictions are but light, and endure for a moment, but it is an eternall weight of glory, passing in excellency, that is laid up for us, who are kept by the power of his Sonne through faith to eternall salvation.

*Amen.*

**T**His is the last gaspe, and breath of this prayer: many such ejaculations have the servants of God breathed in the last period of their extremities: *Jacob said, O Lord, I have waited for thy salvation.* Old Father *Simcon* could say, *Now let thy servant depart in peace.*  
The

The righteous say in the 8. to the *Romans*, That they having received the first fruits of the spirit, do sigh in themselves, waiting for the adoption and redemption of their mortall bodies; and the soules of the Saints under the Altar in the Revelation can say, *O Lord, how long?* Our Saviour Christ Jesus in place of all these things teacheth us to say *Amen*. And for understanding hereof, let us first learne what it is, or how it must be said: As to the first, *Amen* is a word taken in Scripture three manner of waies, nominally, adverbially, and verbally. Nominally, it signifies to us Jesus Christ the second person of the Trinity, for it is thus written. *Revel. 3. 14.* These things saith *Amen*, the faithfull and the true witnesse. Neither this alone, but what is more, it gives a reality to what



what hee hath spoken or promised, for it is written, his promises are not yea and nay, but yea and Amen.

Adverbially, it is a word of earnest asseveration, for so useth our Saviour, *Verily, verily, I say unto you*: whose primitive is *Amen, Amen, dico vobis*.

Verbally, and so it is equivalent to *so be it*; whether it be in the matter of thanksgiving, of praise, or of prayer: In the matter of thanksgiving.

1. Cor. 14. 16. That *Amen* may be said in the matter of praise. *Psal. 41. 13. Blessed bee the Lord from everlasting to everlasting, Amen and Amen.*

In the matter of prayer, and then it hath a double use, for then it is *vel signaculum consensus nostri vel votum desiderij nostri*. To all of the former Petitions it is not only *signaculum consensus nostri*, but also *votum desiderij nostri*, for in these we  
do

do not onely acknowledge  
that our Father dwells in hea-  
ven, that his name must bee  
hallowed, that his kingdome  
must come, that his will must  
be done in earth as it is in hea-  
ven, but withall it is *vetum ac-*  
*siderij nostri*, our earnest desire:  
Give us this day our daily  
bread: Forgive us our finnes:  
Lead us not into temptation,  
and deliver us from all evill:  
And in all of these wee are  
taught not onely to assent but  
also to desire, to assent and ac-  
knowledge the glory, power,  
and soveraignty of his dread  
essence, to desire and begge  
from his all-sufficiency the  
support of our infirmity, that  
his strength may be knowne  
in our weaknesse, and his  
power may be made manifest  
in our infirmity.

Thus then, knowing that  
all things are of him, and by  
him, and for him, what rests  
but

but that in respect of his all-sufficiencie, and eternall kingdome, power, and glory, wee should draw neare unto him, & begge of him, that he who is only able may keep us that we fall not, and that he would present us without spot or blemish before the presence of his glory with joy, who is God only wise, immortall, and invisible, in whose presence is the fulnesse of all joy, and at whose right hand there are pleasures for evermore: *Amen.*

*God of his infinite mercy and goodnesse make us all carefull of his glory whilst wee are in this life, that in the day of Christs appearance we may be made partakers of that eternall glory which is laid up for us in the heavens, and purchased to us by his blessed merits. Amen.*

FINIS.



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*The name of the God of Jacob defend thee, that is to say, the God of Jacob defend thee. And againe, 10. Ro. Whosoever shall call on the name of the Lord shall be saved: that is, whosoever shall call on the Lord: relatively, the name of God in Scripture is three wayes taken; for his attributes, his workes, and his words: For his attributes, of justice, or of mercy; looke to Pharaoh: I will get my selfe a name of him. The second relation of it is to his word, and the truth thereof: and of this it is said, that Ierusalem was the place which hee had chosen for his name: for as the Law was given from Sinai, so the grace of the Gospell went first out from Ierusalem.*

And lastly, his name is relative to his workes: for so is it written: *God is knowne in Israel, and in Iudab hee hath manifested*

*testified his name.*

*Use.* Now having in some measure delineated unto you, him that is invisible: not as he is knowne of us, but as he manifesteth himselfe unto us in his attributes, his word, and his workes, let us stay a little, and draw from thence some comfort to our owne soules: which surely is here in great measure to bee found: for whilst wee looke on the manner of the revelation, how God hath made himselfe known to us by his name: who is hee that cannot, nor will not infinitely rejoyce therein? For it is true indeed, that many times, and in divers manners, God made himselfe knowne to the world of old: yet all were but clouds in respect of our light, all was darknesse in respect of our day, and all were but shadows in respect of that sweet Sun-



Sun-shine that hath now appeared unto us in Jesus Christ his Sonne; in whom hee hath made his name fully knowne, and to whom in our flesh hee hath given a name farre above every name that is named: that at the name of Jesus made manifest in our flesh, every knee should bow, both of things that are in heaven and in earth.

But thou wilt inquire of me (O man) Did not God make himselfe knowne by his name to *Adam*, to *Moses*, to *Abraham*, *Isaack*, *Jacob*, and the Prophets: And by these his names, point out to them the fulnesse of his grace in Jesus Christ?

I answer thee, It is true indeed but the difference of the revelation is great: for God in the manifesting of his name unto us, hath now done it more neerly, more cleerely, more fully, and

and more familiarly.

First, more neerly: for what is neerer to us then our nature, which he did assume, hee became flesh of our flesh, and bone of our bone, yea like unto us in all things sinne onely excepted, that wee might bee made to God in him, flesh of his flesh, and bone of his bone in a spirituall regeneration.

Secondly, more clearly: for they saw but darkly, and under a veile, but wee have seene him in the prime, and strength of his light: for it is written, *All these things were but shadows of things to come, but the body was Christ Iesus. Galat. 2.*

Thirdly, more fully: for he hath kept back no part of the counsell of the Father from us, which was necessary to our salvation.

Fourthly, more familiarly: for what could be more familiar,

E

liar,

liar, then to have the Sonne of God walking in our flesh amongst us thirty three yeares and an halfe? And what greater familiarity, then to make both Jew and Gentile, who were estranged from God, to bee one in himselfe? Let us therefore boldly looke upon him in the revelation of his name: and learne in every thing in heaven or in earth, on the which we set our eyes, to reverence this great and mighty name, the Lord our God.

This being spoken concerning the subject of the petition, the Attribute now followeth in order to bee considered: and it is laid before us, in a word of sanctification or hallowing: *Hallowed bee thy name.*

For understanding hereof, wee will first looke what it is to hallow or sanctifie: Secondly, in whose power it lyeth



eth to sanctifie: Thirdly, how Gods name is hallowed, or can be sanctified of us.

First, to hallow or to sanctifie any thing is, to vindicate the same from any absurd or profane use to its owne holy and proper end: and therefore to hallow Gods name, is to vindicate it from all abuse whatsoever, and to attribute to it the due honour and glory thereof. But let this be made a little more cleare.

Secondly, God sometimes halloweth: man sometimes halloweth: and God, and man both do sometimes hallow. God hallowed man by creation making him to his image: God halloweth man by regeneration in the day of his new birth: and God shall totally and finally hallow man in the day of his totall and finall redemption: so that whatsoever God halloweth it is positive-

ly hallowed: Man halloweth God, not by making him blessed, for what can a finite creature adde to the felicity of the great and infinite Creator? Man therefore halloweth Gods name, but declaratively, when hee confesseth to the honour and glory of God, that hee hath nothing, but that which hee hath received: and when hee giveth praise unto him for the same. So that the hallowing, and sanctification of God to man, in respect of mans to him back againe, is as the cause to the effect, or as Gods election, knowledge, & love to us from eternity, causeth our election, knowledge, & love of God back againe in time.

Finally, there be some things that God and man both halloweth: and these are persons, times places: i. his Ministers, his Sabbaths, and his Churches: for these God hath hallowed,  
and

and consecrated to himselfe. Man halloweth them by observing and keeping them holy without prophānation, and sanctifying himselfe in them, and by them.

To speake then in a word : Gods name is hallowed two wayes : notionally , and practically.

Notionally, when wee acknowledge him aright, and in the thoughts of our heart do yeeld unto him that due reverence which becommeth the creatures to give to the Creator.

Practically, when in the tenour of our lives we do rightly acknowledge the truth of his word, the riches of his mercy, the equity of his justice, and the majestie of his workes.

*Use.* Now that wee may make use of this Petition; let us call to minde a little what



hath beene said : that under the name of God was understood his essence, his word, and his worke : his essence we cannot hallow, for wee can adde nothing to that which is infinite; neither can we declare it sufficiently; for here wee know but in a part, and see but in a part. Gods name is honoured in his word;

First, when it is revered.

Secondly, when it is trusted.

Thirdly, when it is obeyed.

First, when it is revered, not as the word of man, but as the word of God : for this cause the Apostle *S<sup>t</sup> Paul*, at Corinth, preached not in the vaine inticing eloquence of humane wisdom, lest the crosse of Christ should be of no effect.

Secondly, when it is trusted : for want of this trust the old world was drowned, and

*Moses*

*Moses* debarred the land of Canaan : and mockers in the last time, shall receive a judgement that lingers not.

Thirdly, when it is obeyed: and men walke worthy of the calling wherunto they are called. The want of this made *Eli* his house desolate, and *Shilo* a mockingstocke. The want of this made the sword to stay on the house of *David* : & surely the want of this, shall one day beare witnesse against the children of this generation.

One thing resteth, to honour God in his workes; and this sort of sanctification is threefold, according to the threefold estate of his creatures, for some of them wee contemplate onely, some of them wee acquire with toyle and much travell, and some of them wee use with freedom and true liberty. Wee contemplate the Sunne, the

Moone, and the starres, all made for the glory of God, and the praise of his name: we possesse the earth, & the seas with toyle, difficulty, and paine: wee use with liberty, and freedome, our meate, our drinke, and our apparell: In the first wee honour God, if from the excellencie of the creature, wee looke up to the admirable glory of the Creator. In the second we honour God, whilst we care for them not with a thornie, but a sober care *σπουδή, non uoluntate*. In the last, wee honour God whilst wee sanctifie their use by the word, by prayer, and by sobriety. But shall not man honour God in the words of his mouth also? Yes surely, but because hee who honoureth God in his heart, doth also honor him with his mouth, *& e contra*, by the one wee shall easily judge of the other.



other. For this, it is that the wicked man is reprov'd. *Psalm* 50. And that Christ commandeth Sathan to be silent (speaking out of a possessed man) for hee knew that his name would be dishonoured, whilst it was named out of the mouth of the father of lyes: let our speech therefore bee powdered with salt. Now onely resteth the word of appropriation.

*Thy*, which is set as a band and tye knitting the Attribute of prime honour to the subject of name; for it is said, *Hallowed be thy name*. For understanding whereof, let us remember that the Pronoun *thy* is possessive, and pointeth out to us the chiefe and prime person, to whose name honour and glory do chiefly and most duely belong. For though there bee many names, or rather, many things named:

in heaven, in earth, and under the earth: yet is there not any name, to which honour, and glory doth of debt, and duty belong, but onely to the name of God, and that in three respects.

First, because by him is named all the family, that is either in heaven, or on earth.

Secondly, because by his sufferings, and victorious triumphs over his adversaries, he hath obtained a name farre above all other, not onely that is in this world, but also in that which is to come.

Thirdly, because there is no other name; by the which we can bee saved, but by the name of Jesus Christ the just. Now then, since by the Pronoun *ihine*, is understood the name of the Father, the Sonne, and the Holy Ghost, the whole Trinity, whose actions *ad extra*, as they are undivided

undivided : so their honour  
*quoad nos*, should bee undi-  
vided also. For as their essence  
is one, and their majesty coe-  
ternall, so should their glory  
bee coequall : according to  
that which is written: *My  
honour is mine, and my glory I  
will not give to another*. Let  
him bee ashamed that in any  
wise doth ascribe that which  
is due to God, either to An-  
gell, or Saint departed : The  
distinctions of λατρεία, δουλεια, or  
προσκύνησις will be no shelter of  
their errour, wee reverence  
their memory, wee blesse  
God in behalfe of them, and  
wee wish from God the con-  
summation of their glory: but  
to beleeeve in them, to call u-  
pon them, or to bow before  
their images, or to adore their  
relicts, as wee have no war-  
rant for it, so let us abhorre to  
doe it: lest it be enquired of us,  
*Who hath required these things*  
at



*at your hands, Esai 1. 12. They have already entered in their Masters joy: Requiescant in pace:* Let us labour to follow their example, and let us sigh for their consummation, as they crie for our addition: for they cannot bee perfect in full perfection without us. *Amen.*

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LECTIO 5.

*Thy kingdome come.*

**I**N handling of this Petition, I will observe the order proposed in the last: first I will looke on the reference of the words: both with the preceding and subsequent petitions, and then on the matter comprised and contained in them.

The site and posture of this Petition is worthy of remarke: first, because of the reference it hath with the preceding

preceding petition : And secondly, because of that reference it hath with those petitions which succeed. The dependance it hath with the former Petitions is : That in the last petition, wee craved that Gods name might be hallowed : that is to say, that the Majestic and holinesse which is in himselfe, and is Himselfe, (for whatsoever is in God is God) that Justice, Mercy, and power that is in his workes : that truth, righteousness, and equity which is in his word, may not only be knowne and manifested to man, but also received, honored and obeyed by man, in such manner as is fit and due to so great a Majestic, and so dread a name: So now in this Petition hee sheweth us the way how to doe it : Namely, by submitting our selves (as members of his Kingdome) to his supreme  
Soveraignty

Soveraignty, for then chiefly and ever till then is the name of God duely honored by man, when man by his due and lawfull obedience testifieth himselfe to bee a subject in his Kingdome, and a member of his incorporation.

Againe, as this is the reference it hath with the precedent Petition: So hath it also a necessary dependance with that which immediately succeedeth: For in the words next following, we crave that Gods will may be done: But it is certaine no man can doe Gods will, but hee who is a member of his Kingdome: Nor can any man keepe the law of God but by his grace.

*Iohn 3. 24. Psalme 119. 32.*

For though our workes should be accomplished from the beginning of the world, yet are they all but abomination in the presence of God, till

our



our persons be first acceptable unto him in Christ Jesus. 1. Cor. 13. 3. here then is the true reason of this position, he that would either hallow or honor the name of God, or desire to performe his will, must have a care, first to be devised, and made a member of his Kingdome; for the name of God can never bee truly honored, nor his will truly obeyed, by any, but those who are true members of his Kingdome.

But it may bee enquired, cannot a wicked man doe the will of God?

I answere, that a wicked man may doe the thing that is good, as *Ioaab* may give good counsell, *Iudas* may remember the poore, A Hypocrite like *Achab* may be humbled, A vicious man may cite and speake Scripture, but all is abomination, for two causes.

First,

First, their persons are not acceptable, they have no portion in *David*, nor inheritance in *Iesse*.

Secondly, whatsoever they doe, they doe it not in that sincerity, nor right intention towards the honor of God as doth become, but what they doe is in hypocrisie to be seen of men, and to procure honor and glory to themselves, and for this cause God casteth backe the dust of their sacrifices in their faces, and manifesteth their wickednesse both to men and Angells; Then O man if thou dost desire that the name of God may be halowed and honored by thee: Or desirest that his will bee done in thee, or by thee: Labour then I pray thee that thou maist be made a member of his Kingdome, for as many as are called by the Spirit of God, are the sons of God, and  
if

if the Spirit of him that raised  
J E S U S from the dead  
doth dwell in our mortall bo-  
dies, our mortall bodies shall  
then also be raised by it : But  
if this incorporation shall bee  
wanting : though we should  
give our bodies to be burnt in  
the fire, yet shall it not availe  
us. For as we live strangers  
from the life of God, stran-  
gers shall wee likewise die;  
and rising strangers to his  
Grace, we shall be thrust out  
as strangers from his Glory, to  
the suffering of that worme  
that dyeth not, and of that fire  
that never is extinguished.

Now let us come to the  
words, and consider what is  
contained in them.

I finde in them three things;  
a Subject, an Attribute, and a  
Copulation.

The Subject is a Kingdome;  
the Attribute is a comming;  
and the word of Copulation,  
*Thy.* *Kingdome*



*Kingdome.*

For understanding of this we must know that there is a threefold Kingdome: Of man, of Sathan, and of God.

The Kingdome of man is that prehemidency and soveraignty which God in his wisdom hath established amongst men, giving to some authority to command, and to others a commandement to obey: and that for shunning of confusion and disorder amongst the sonnes of men, and the children of nature. And to testifie that God is the God of Order, and not of confusion, he hath in his wisdom set a distinction amongst his creatures by way of soveraignty, three manner of waies.

1. He hath given a Kingdome and soveraignty to the celestiaall

celestiall bodies.

2. He hath given and established a Kingdome and soveraignty in man.

3. Hee hath given a Kingdome and soveraignty to man.

The soveraignty and Kingdome given to the celestiall bodies, is two-fold : Of influence, and of dominion. The soveraignty of influence, is acknowledged in nature, and by all the children of nature : For not only doe these celestiall bodies expresse their influence on the earth, the sea, and the fruits thereof : But also on man, and the naturall body of man. For man having his body composed of the temperature of the foure Elements ; Fire, Ayre, Earth, and Water, it doth sensibly feele the influence of these celestiall bodies in the mutation and alteration of his health and constitution.

constitution. And as God hath given a sovereignty of influence, so hath he likewise given a sovereignty of dominion. For it is written, *Gen: 1. 16. Hee made two Great lights* : the Sunne the greater light to rule the day, and the Moone the lesser light to rule the night.

As he gave a Kingdome and sovereignty to the celestiall bodies : So did he also establish a sovereignty and Kingdome on man ; For hee gave unto him sovereignty and dominion over the fishes of the Sea, the fowles of the Ayre, and over every living thing that moveth on the earth. Neither did hee alone subjugate the unreasonable creatures unto him : But what is more, hee did (by his wisdom) establish a sovereignty to man, amongst men and the sonnes of men. For amongst them



them he hath in his wisdome  
appointed some to be Masters,  
some to be servants, some to  
be Parents, some to bee chil-  
dren, some to bee husbands,  
some to bee wives, some  
to bee Judges, some to be peo-  
ple, some to bee Ministers,  
some to be hearers, some to  
bee Princes, and some to bee  
subjects. And in all of these,  
what hath hee done but im-  
printed in man the Characters  
and vestiges of his owne pri-  
macy and authority : For as  
he is God ouer all, and in all  
blessed for ever : So hee hath  
given unto man as the chiefe  
and soveraigne of his crea-  
tures, a chiefe and soveraigne  
authority, not only over his  
fellow creatures, but also over  
his fellow Brethren, that in  
man, as the little world, man  
might perceive the soveraign-  
ty of God the creator and So-  
veraigne of the whole  
world.

world. Last of all he hath set and established a Kingdome and soveraignty in man, and that was the Kingdome and soveraignty of the image of God in man. For as some celestiall bodies have a Kingdome over the inferiour bodies; As man hath authority over the creatures and his fellow Brethren; So God hath a Kingdome in man, wherein the soule of man is that throne whereon he doth sit. The conscience is Gods immediate deputy, his assessors are the light of knowledge and understanding writing out a law, his Sheriffe or Justice of peace is the will, The common people whom he ruleth, are the affections. Now in all of these being composed and drawne up to an universall bulke and incorporation, the image of God stood in man. For as man was created the immediate

diat King of the world, So God did let him see that hee was his immediate King and Superiour : And least that at any time hee should waxe proud and euanish, he established a spirituall Kingdome in man. Both that he might bee subdued to him that made him, and that he might learn to rule aright the Kingdome concreded unto him. This then is the Kingdome of man, a Kingdome over his fellow creatures, a Kingdome over his fellow Brethren, a Kingdome over his inuaded affecti-  
ons.

Sathan also hath a Kingdome : now will you enquire what that Kingdome is ?

It must be answered, it is no true Kingdome, it is but a tyrannick usurpation, like that of *Ieroboam* the sonne of *Ne-  
bot* who made *Israell* to sinne, or like that of the Bramble, who  
became



became King of the trees of the Forrest. That it is no true Kingdome, it is cleere out of these severall instances : And the instances of his usurpation are four.

- { 1. His inauguration.
- { 2. His Vassalls.
- { 3. His government.
- { 4. His remuneration or reward.

His *inauguration* in the first place doth cleere this : For he is neither borne to bee a King, nor chosen to bee King. Not borne a King, for hee is but a creature, and there is no true King but the Creator, who is the King of Kings and the Lord of Lords. And as he is not a King by birth, so also he is not a King by election, for none have chosen him to be King over them : Yea all that he possesseth he doth possess by Tyranny. Hee said to Christ in the day of his temptation.

ration, *All these are mine.* But he lied (for the earth is the Lords and the fulnesse thereof) in it, Sathan hath not one foot breadth but what hee either robs or usurpes.

2. His Vassalls shew also his illegitimation, for as it is in the Kingdome of God, so is it also in the true and lawfull Kingdomes of men. In Gods Kingdome, as he giveth a law, so they obey, and say, *Thy Will be done in earth as it is in heaven.* He is the shepheard they are the flock: His sheep heare his voice and they will not follow a stranger. In the Kingdome of Sathan it is otherwise, they are all children of disobedience, howsoever conspiring an evill, yet unto every good worke they are reprobate: Of whom the true Christian may say as *Iacob* said of *Simeon* and *Levi*, *They are brethren in evill*, but in their

secret let not my soule come,  
and my glory be not thou joy-  
ned with their *Assembly*.

3. In his *government*, how  
ruleth he I pray you? Not as a  
true soveraigne, but as a tre-  
cherous usurpator. Hee hath  
no part in man, but that which  
he hath stolne. For he steales,  
First light out of the under-  
standing; then true desire out  
of the affections: and thereaf-  
ter, full authority and com-  
mandement out of the will.  
Where I pray you had hee e-  
ver place since his fall but  
what he stole? He stole away  
by a lie the heart of *Eve* from  
God, the heart of *Cain* from  
his brother, the heart of *Cham*  
from his father, the heart of  
*Esau* from his blessing, the  
heart of *Ieroboam* from his  
God, and the heart of *Indas*  
from the Saviour of the  
world. Yea now he is a-  
mongst us, and he is likewise  
stealing.



stealing, either our hearts from the word by sleepe, or the seed of the word out of our hearts, that it may not take root and bring forth increase to our peace.

4. His usurpation is known in his remuneration and reward. A true King rewards answerably the service of a good subject: and when hee findes his coffers emptie, hee will cōyne occasions to gratifie his faithfull servant. God acclaimes this to himselfe, as a part of his distributive justice. Who ever amongst you kindled a fire upon my Altar in vaine? And againe, Try me if I shall not blesse thee. No, in this he hath made all flesh unexcusable: For he maketh his sunne to shine upon the good and upon the bad: and his raine to fall upon the wicked as upon the righteous. Neither is this alone the goodnessse

nesse of God, to be liberall in his dispensation, for hee neither denyeth nor upbraideth. But amongst the sonnes of men also, it hath even in nature beene accounted fowle and base to bee ingrate. *Alexander* could say to *Permerio*, it is not enough for *Alexander* to give; *Pharaob* could say to *Ioseph*, Only in the Throne shall I be before thee: and *Herod* (though in an evillcourse) can say, Aske of mee to the halfe of my Kingdome I will not deny it: Onely this base slave Sathan, who hath nothing but what hee hath usurped and stolne: can both treacherously entice the sinne, and thereafter cruelly torment for sinne: greedy by his temptation, to make a profelitte: and by his torture and ingratitude to make a reprobate.

The Kingdome of man,  
and the kingdome of Sathan  
being

being thus pointed out : it rests only, that wee looke on the Kingdome of God, of the which it is said.

*Thy Kingdome come.*

Of this wee must enquire what it is, and then how manyfold it is. Gods Kingdome is that spiritnall rule and authority, which he hath in man through Christ : communicating to him his grace in this life ; and keeping him, by the power of his spirit, through faith, to eternall glory.

This Kingdome is different from the former two : For as concerning the Kingdomes of men, they were subordinate and under anothers authority : This is suprem and *αὐτοκρατορία* of himself & from himself. The Kingdom of Sathan was usurped, and trecherously ingrate : This is due, authoritative, and liberall.



This being knowne, for the nature of this Kingdome: wee will now enquire a little of the severall kindes thereof. Know then that the Kingdome of God is three-fold.

1. He hath a Kingdome of power.

2. A Kingdome of grace.

3. And a Kingdome of glory.

The first is an externall, the second an internall, the third an eternall Kingdome.

By the first hee ruleth all his creatures: All the sonnes of men; and all the divells in hell also. He ruleth the creatures, for his voice maketh the foundations of the earth to shake: The Cedars of Lebanon to tremble, and the goats of a thousand mountaines to calve: He ruleth the sonnes of men, either doing in them his will, by his Spirit of grace, or doing upon them his will, by

by the stroake of his justice. He ruleth the divells in hell also : For howsoever they goe about like roaring Lions seeking to devoure us : Yet hath he kept a bridle in their lips, and a hooke in their nostralls, so that they cannot doe what they would; for as their Master himselfe confesseth concerning *Iob* : Whom can harme the man whom the Lord hedgeth about.

*Use.* But that wee may make use of these things to our comfort: Let us looke on the Kingdome of God in the second signification, which is his Kingdom of grace. Wherin we must understand that this internall Kingdome of God, whereby he ruleth in the hearts of men, hath an opposite Kingdome rebelling against it, to wit, the Kingdome of Sathan, for the overthrow whereof, and the maintenance